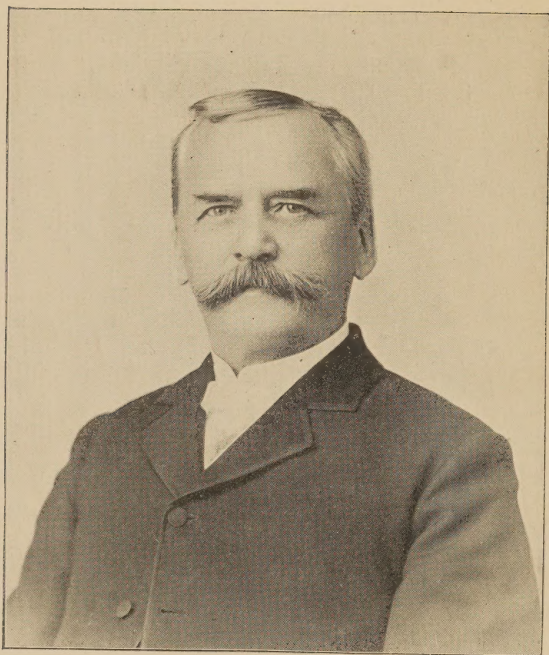


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Divine penology

No.



Yours truly.
L. B. Hartman.

DIVINE PENOLOGY

The Philosophy of Retribution and
the Doctrine of Future Punish-
ment Considered in the light of
Reason, Science, Revelation and
Redemption

BY THE
REV. L. B. HARTMAN, D.D.

OMNIA AD DEI GLORIAM



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DEDICATION

TO THE CAUSE FOR WHICH MY
SAVIOUR
SUFFERED AND DIED:
AND TO ALL WHO ARE DEPENDENT ON HIM FOR
ETERNAL LIFE;
THIS VOLUME IS MOST
AFFECTIONATELY INSCRIBED
BY THE
AUTHOR

“The objection made to faith is by no means an effect of knowledge, but proceeds rather from ignorance of what knowledge is.”

—*Bishop Berkeley.*

“Man was born for two things :—
Thinking and acting.
To think is to live.”

—*Cicero.*

PREFATORY NOTE

DIVINE Penology embraces that branch of theology which treats of law, penalty, and punishment. It does not imply that theology is a system of penalties, or a "penal system"; nor does it denote that the atonement of our Lord is a mere "legal transaction," whose only aim is to secure pardon for sinners, and their deliverance from the penal sanctions of the law. But it does mean that a "penal element" runs through the entire system, from end to end, as one of its fundamental principles.

Divine Penology discloses the fact that the "Penal Element" inheres in the Bible, in Nature, in Providence, in moral Government, in human Consciousness, and in the "Nature of Things," as the infallible, authoritative, and unconscious prophecy of a "judgment to come," and future punishment. Divine Penology stands in correlation with the Divine element in the atonement.

If sin is less than infinite in demerit, less than Divinity could have atoned for it; if guilt calls for infinite penalty, pardon calls for divine Atonement; therefore he who has proper conceptions of guilt and future punishment, must also have proper conceptions of the divinity of Christ as his Redeemer. Hence the doctrine of future punishment is fundamental, and essential to the integrity of Christian belief.

To evolve this fundamental truth is the burden of the following pages.

L. B. H.

“He that knoweth not what he ought to know, is a brute amongst men; he that knoweth no more than he hath need of, is a man amongst brute beasts; and he that knoweth all that may be known, is a god amongst men.”

—*Pythagoras.*

“Was Himmel an die Menschen treibet
Sie besser macht; was Probe hält;
Was Wahrheit ist und Wahrheit bleibt
Für diese und für jene Welt:
Das ist uns heilig, ist uns hehr!
Ihr Fasler, faselt morgen mehr.”

—*Claudius.*

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Preface

IN the realm of correct opinion, it is generally admitted that no one should obtrude a new book upon the public without good reason. He should have something of importance to communicate upon a theme related to the welfare of society; or he should, at least, attempt to restore some neglected truth to its proper influence, or defend it against the assaults of error.

That there prevails in the present age a growing and alarming indifference to penal theology, or the doctrine of future punishment, must be felt by every person familiar with public sentiment. That we are living in a period of perillous transition, will not be denied. Christian doctrines, hoary with age, are violently shaken; some are uprooted as by "a mighty rushing wind," and not a few of their votaries are dismayed.

Evolution is in the air, revolution in the laboratory, and a so-called "higher criticism" in many pulpits. Oriental and Occidental philosophies have been awakened from their sleep of centuries, and ordered to the front, arrayed in new uniforms and bannered with new termi-

nologies. All along the line the conflict is intense.

Professor Smith, in his "Apologetics," truthfully says: "One thing is certain, that infidel science will route everything excepting thorough-going orthodoxy. All flabby theories, and molluscous formations, and the intermediate purgatories and speculations, will go by the board. The fight will be between a stiff, thorough-going orthodoxy, and a stiff, thorough-going infidelity."

Many have already thrown overboard all religion and stranded on the sinking sands of Agnosticism. A prominent physician said to the writer not long since: "It took Henry Ward Beecher to tell us that there is no hell, and we believe him; and we expect the next man to tell us there is no heaven, and we shall believe him." Not a few have been cast upon some desert isle of doubt, and are anxiously waiting for help from some passing vessel. Happy is any man who can furnish aid and comfort to these stranded souls, and bring them back to the certainties and blessings of the "Faith, once delivered to the saints," and he who attempts it, in such hours of danger, may claim, at least, some share of sympathy and encouragement, from every lover of the race.

The course adopted in this volume has necessarily led to numerous references; the design

has been to substantiate every position and argument by quotations from writers of reputed authority on the subject; to all of whom the author has endeavored to give due credit. If some of the arguments have been repeated, it was with the design to make them more clear and impressive; to view them from different angles of vision; and to measure more fully their force, as associated with different principles, and as factors of different systems. There has been no effort at scholastic display; the constant aim has been simplicity; scientific and other technicalities have been studiously avoided, as far as possible; and all subjects have been treated in a manner to interest the ordinary reader.

The reader may rest assured that no important truth, bearing upon the question at issue, has been intentionally omitted. The honest endeavor has been to establish the unsettled, to comfort the doubter, and assist the sincere inquirer in planting his feet upon the Rock of eternal truth. To such souls this volume is kindly submitted as the author's humble tribute and aid in their noble struggle.

Gentle reader: Will you do yourself the favor, and your humble servant the justice, "to read this treatise through carefully; examine every subject thoroughly; scrutinize every position rigidly; measure every sentence critic-

ally; weigh every argument fairly; decide every point impartially; and act upon the whole sincerely and prayerfully," and if in the end your doubts remain, pardon the author for his inability to remove them.

L. B. HARTMAN.

Trenton, New Jersey.

Divine Penology

I

THOUGHT—THE CHIEF COMPONENT OF CONDUCT

THE Wise Man tells us that as a man “thinketh in his heart so is he,” (Prov. xxiii. 7) and history, no less than observation, abundantly verifies the truth of his saying. Thought is the inspiration of his voluntary actions; and it is, therefore, the moral tissue of his life and the chief ingredient of his character. Thought is the foundation of all intellectual excellence. What is it that constitutes darkness in the individual or the age? The absence of thought. What is it that has handed down innumerable errors from generation to generation? The want of thought. What was it that entombed the world’s mind for ages? The world’s fearful experiment to dispense with thought.

What was it that burst the chains of ecclesiastical and superstitious bondage and gave Europe intellectual and moral freedom? What is it that has spread before our vision so many natural truths, unlocked the hidden arcanum of knowledge, and opened so wide the path of

discovery, general education, the rush of invention, universal research and science? THOUGHT. Thoughtless men are not discoverers. New truths are revealed only to patient and persevering inquirers. It was not the thoughtless butcher that discovered the circulation of the blood, although he had witnessed its crimson flow for centuries, but a thinking, reflecting, scientific anatomist. The fall of an apple had been witnessed by a thousand generations, but it was left for a mathematical and thoughtful mind to discover in it the law which governs the stars. All along the lines of human progress, and the march of science and civilization, victorious thought and triumphant thinking have won the laurels. Aristotle, who gave laws to Europe for thirteen centuries, was a *thinker*. Bacon, who poured a flood of light upon the fields of philosophy, was a *thinker*. Sir Isaac Newton, who unravelled the laws of the universe, was a *thinker*. Locke, who applied the principles of the inductive philosophy to mind, and Bichat, who carried the same principles into the physiological science, were *thinkers*.

In one of his latest sermons, Dr. Armitage said: "No elemental subtilty can parallel the embryo of a 'thought,' the forming of an 'intent.' Their celerity is swifter than lightning, and their threads are more snarled and tangled than Absalom's hair on the oak bough. Man's

soul is never in repose. He generates thoughts like the sands of the sea, and they are just as diversified as his faculties, and as versatile as his dispositions. He pores over his impressions. His thoughts burrow in his brain."

The mightiest forces in life, as Faith, Hope and Love, are only responsive to thought; without thought they can have but feeble existence, if existence at all. Truly, veritable thought is supreme in the commonwealth of intellectual forces, and sways the sceptre of universal empire in the broad domain of exact philosophy and science. The man of thought finds within himself a world of light, where he can survey the Colosseum, tread the Pantheon, stand upon Mars' Hill, or muse within the Porch, the Academy, or the Lyceum.

The real thinker—the man of thought,—can "study metaphysics with Aristotle, language with Plato, mathematics with Euclid, and philosophy with Socrates. He can soar and sing with Homer, sail the seas with Cæsar, and conquer the world with Alexander." Truth springs out of the earth to meet him; righteousness looks down from heaven to smile upon him; the winds break forth around him into melody; and the universe becomes to him a temple more sacred than an earth-built cathedral—a temple whose floors are mosaic, and whose walls are festooned with the tissues of

meditation, and surmounted with the dome of genius enriched with the trophies of Eternal Thought.

“Such souls,
Whose sudden visitations daze the world,
Vanish like lightning, but they leave behind
A voice that in the distance far away
Wakens the slumbering ages.”—*Henry Taylor*.

And yet with all, it may be doubted whether men, even in the most enlightened portions of the world, do not act more from authority than from reason and independent thinking. Man's natural indolence induces him to adopt the opinions of others, rather than investigate and carefully form opinions for himself. He would rather read or write, look or hear, talk or laugh, than think. Rather than pay the price of original thought, he would think by proxy, and like a sheep follow some leader, satisfied with no other reason for being gregarious than, “*ipse dixit, ita est.*”

No one perhaps, will deny that the absence of thought is the condition of ignorance, and has always been one of the most fruitful sources of unbelief, wickedness, and moral disaster. And yet it may be safely said that wrong thinking, or erroneous thought, is even more prolific of evil. Yea! is it not the fruitful parent of all systems of infidelity in the world to-day, and has it not borne the same

fruit in all the ages of the past? Dr. Drake, than whom there is no better authority, has well said: "We are constrained to express the belief that ignorance of the Bible is a greater cause of skepticism than any other." No doubt religion without thought is fanaticism; and, in the light of modern science it is equally true, that thought without religion is infidelity; but religion with erroneous or false thought is even more perillous, since error is never so destructive and disastrous as when it is a half-truth. As Pere Hyacinthe has said: "He that does not think, does not exist. Man's life is in his thought, and consequently, in that which gives its worth to thought—in the truth."

II

CREDULITY—THE NECESSITY OF INFIDELITY

NAPOLEON, on a certain occasion, by way of rebuke, said to Marshall Duroc, an avowed infidel: "There are some men who are capable of believing everything but the Bible." And J. M. Arnold, D. D., writes: "It is one of the worst possible symptoms of our day, that men will doubt everything but their own infallibility."—See "Genesis and Science," p. 8.

No doubt the greatest marvel of this age is, the amazing credulity of skepticism. While it laughs at the faith of orthodoxy, it is itself a more daring and presumptuous believer. It requires more faith to believe and accept an error, or a fallacy that purports to overthrow a truth, than it does to believe the truth thus assailed. For example: It demands a tenfold greater faith to set aside the fact of Christ's resurrection, than it requires to believe it; more, to reduce the supernatural to natural phenomena, than to believe in it; more, to deny creative energy, and banish God from the universe, than it does to believe in Him as Creator, and Ruler over all. He who denies must grapple with the inevitable difficulties such denial incurs and involves; he must ex-

plain them, and answer them intelligently, and harmonize them with the truth ; and in so doing he is compelled to believe with an avidity that borders on fanaticism, and a voracity akin to insanity. Skepticism can only maintain itself by a super-rational faith, which demands tenfold more credence, than does the true faith. In the language of Christ, it is like the "blind guides which strain at a gnat, and swallow a camel," (Matt. xxiii. 24).

Thus, Robert Dale Owen, a leading American infidel, could not believe in the Bible, or in Jesus Christ ; but he could bow at the shrine of "Katy King ;" and became distracted when her works were exposed as fraud and trickery.

Voltaire could not believe in Jesus, but he believed a forged book, and published it as : "The most precious gift for which the West was indebted to the East" simply because it helped to destroy the Bible.—Science and Religion by Muller, p. 20.

Gesenius could not believe in the Mosaic authority of the Pentateuch, yet he was most easily caught in a snare laid for him by a French Marquise, who submitted to him a self-fabricated inscription as some antiquarian treasure. Gesenius speedily recognized in this document a very important contribution of the history of Gnosticism, and he learnedly commented upon it in a pamphlet, before the eyes

of all Europe. He had scarcely recovered from the nervous shock which his health received on the discovery of his deception, and prepared himself to wipe out this grievous blunder by fresh palæographical labors, when he fell into a still greater mistake. What had happened with regard to a few lines, was repeated in a work of Dr. Wagenfeld, of Bremen, which was given out by him, and adopted by Gesenius as a fragment of Sanchoniathon!—See “Genesis and Science,” by Dr. Arnold, p. 8.

“Hume acknowledged that George Campbell, of Scotland, had defeated his argument against miracles; yet Hume never believed in miracles, and although his argument was gone, he never publicly confessed he was wrong: and to-day, the work which Hume acknowledged the ‘Scotch Theologue’ had exploded, is still used and trusted by Hume’s followers, as though it were reliable.”—Campbell and Owen’s Debate, p. 256.

Thus it is that defunct heresies, stunned to their graves by the blows of advancing truth, and mute for centuries, are ever and anon exhumed and revamped into new life, and lauded as champions who had never been slain and buried. Along the whole line, truth is assailed by foes a thousand times repelled, but as many times returning to overthrow the supernatural, and banish “miracles” from the field of possi-

bility. Skepticism is unblushingly marching on with its credulous and omnivorous stomach already filled with "camels," devouring with an astonishing avidity the most ludicrous inconsistencies, and growing fat on exploded theories, presumptuous guesses, and imperious hallucination.

Huxley could not believe in the Bible account of the origin of life and being, but he could believe in a little sea-mud, which he called "Bathybius," as the origin and explanation of life. Straus, Hæckel, and the skeptical world in general, hailed and worshipped this "new discovery," as the triumph of infidelity. But, alas for the theory! on subsequent analysis, "Bathybius" proved to be nothing but inanimate sea-mud and sea-slime.—See Joseph Cook; Boston Lectures.

Carl Vogt could not believe the testimony of universal consciousness, that man acts by volition and choice; but he could believe that: "Just as the liver secretes bile, so the brain secretes thought; that all sins and crimes are only consequences of defective nutrition, and that there can be no manner of moral responsibility."—"Wuttke's Eth.," Vol. I., p. 355.

Dr. Maudsley could believe that "mind is the highest development of force;" and Dr. Hammond, that "mind is a force, the result of nervous action"; and Dr. Bray, that "mental

philosophy is merely a system of pure dynamics, or measuring of forces;" and Moleschott, that "thought is a motion of matter." But these philosophers could not believe that mind is a self-acting individuality, a thinking personality, bearing the image of the Creator as the seal of its deathless immortality.

Prof. Tyndall, who could discern in matter: "the promise and potency of all terrestrial life," was himself constrained to admit that: "You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness. This is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of life."—Belfast Address, p. 54, 1874.

Prof. Spencer could not believe the Bible story of man's origin: that God made him by the power of his creative energy; but he could believe that "Man is a transcendental ideation of solidaric intusceptive autocthonal redaction, and orgasmic individuation of mobilized egressus and noetic and dianoetic plasticities of intellectivity; that is, an ectypical macrocosmic modality of ultraneous and fusiform differentiation, spontaneously racemated into homogeneous individuality." Amazing Credulity! How wonderful thy achievements! How luminous thy ways!

Dear reader: In the light of reason and science, can you accept such leadership in thought? Are such credulous materialists and boasted authorities in scientific research, worthy of confidence? And should it subject a serious thinker to the charge of "ignorance and stupidity," when he dares to reject their presumptuous guesses and ludicrous hypotheses? Nay! A thousand times nay! To hide the truth in technicalities, and bridge impassable gulfs by terminologies and guesses, may serve the agnostic in building up untenable theories and false philosophy, but it will not satisfy the man of common sense, who is earnestly searching for truth.

Dr. Campbell was eminently right, when assigning a reason for the extreme credulity of such writers, he said: "Universal doubt and contradictions attend their progress; and, in fact, the most irrational and absurd opinions uniformly force themselves into their minds so soon as they empty themselves of biblical ideas." —Campbell and Owen's Debate, p. 460.

Equally apropos are the words of the poet—

"What then is unbelief? 'Tis an exploit,
A strenuous enterprise. To gain it, man
Must burst through every bar of common sense,
Of common shame—magnanimously wrong."

—*Young*.

It is a source of pain to every lover of his race, that learned men, men who boast in the

supremacy of force, cannot believe in him who alone is Omnipotent; that men, who cannot even define the essence of light, can deny him who is "The Light of the world"; that men, who cannot analyze the nature of life, can yet ignore him who is "The Life of men"; that men, who cannot believe that Divine Intelligence and Power created the world, can yet believe that the world developed itself through "natural selection," and instead of recognizing God as the Source of all life and being, can believe the ludicrous assumption, that—

"There was an Ape in the days that were earlier;
Centuries passed, and his hair became curlier;
Centuries more gave a thumb to his wrist—
Then he was MAN, and a Positivist."

—*The British Birds.* By the Ghost of Aristophanes, p. 48.

Truly such a creed requires the utmost tension of human credulity; and as Mr. Thornton says: "It is forced to accept infinitely harder things to believe, than those which it rejects." There may be wisdom in sending a man to the Zoölogical Garden, instead of the "Garden of Eden," for the story of his origin; but it is the wisdom of "guesses and presumptions," as unscientific as they are atheistic, and well-suited to a religion whose glory is its vanity and boasted infallibility, exulting in the song:

"Life and the universe show spontaneity :
Down with ridiculous notions of Deity ;
Churches and creeds are all lost in the mists ;
Truth must be sought with the Positivists.

'If you are pious (mild form of insanity),
Bow down and worship the mass of Humanity.
Other religions are buried in mists ;
We 're our own gods, say the Positivists.'

—*British Birds*, p. 47.

III

BELIEF—THE CONSTRUCTIVE ELEMENT OF CHARACTER

“To compare is to show we suspect,
To suspect, is to publish our blindness ;
To be blind, where we ought to detect,
Is brute dullness, or willful unkindness.”

AMID all the disputes and debates, of purblind humanity, there is one fact which may always be assumed as indisputable ; namely, that “truth is the law, as well as the lawful object of life ; and dogma is valuable only, as the reflection of truth.” Dr. Johnson once severely wrote: “He who will determine against that which he knows, because there may be something which he knows not ; he that can set hypothetical possibility against acknowledged certainty, is not to be admitted amongst reasonable beings.”

No darkness is so intense as willful darkness, and no ignorance so obtuse and incorrigible, as willful ignorance. All scientists are not of this class, but it must be admitted that some who lay the very highest claim to erudition, have

become so far bewitched with the study of the "rocks" and the "elements,"—the atoms and the stars, as to have grown near-sighted; and are unable to see anything beyond their hammers, their crucibles, their retorts and lenses. Blinded by the light of discovery, and hoodwinked by mystery and "science falsely so-called," they see not the divinity that enswathes them, nor can they trace the footprints of him whose inexorable law, "Day unto day uttereth speech and night unto night sheweth knowledge."

Dr. West writes: "It has pleased God so to correlate the universe and man, the truths of consciousness and history, nature and grace; and so to mingle the rudiments of redemption with the facts and processes of creation, each a parable of the other, and all grounded in a system of identical laws; that we study no part of his wonderful works without studying something of all; and that to affirm or deny the truth in any one sphere of investigation is tantamount to the same affirmation or denial in all other spheres."—Elliot's Lectures, p. 82.

It is one of the highest postulates of modern science that no truth is isolated or stands alone. Truths are always fraternal and homogeneous in one unified system. They are so correlated as to be necessary to each other; they affiliate in colonies and communities, and are related sup-

plementarily and interdependently: "Goodness goes with wisdom, and beauty with both; science, faith, art, virtue and law are a brotherhood in which each has need of the other, and of the whole."

Thus related, one thought in the mind will call up another; one truth will call in its fellow, until, as is often experienced, a whole colony of truths leap into the mind like an inspiration. Such then is man's environment, the very atmosphere in which he lives, the law of relations, and correlations, of fellowships, and the mutual-ity of things, that he is *obliged to think*, and *obliged to believe*. This law is very marked in the thinking world to-day; it rules men of science, and governs the true interpreter of God in the domain of research and philosophy.

"Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain;
Awake but one, and lo, what myriads rise,—
Each stamps its image as the other flies."

—Rogers.

The famous maxim of Aristotle, that: "Nature abhors a vacuum," may be regarded as the nearest substitute which his sagacity could supply for the simple and sublime doctrine of the immanence of God in nature, or of intelligent thought in the works of creation. It was in this way that he accounted in the realm of

physics, for the universal phenomenon of all existence,—that “capacity implies craving.” Man never is but he wants to know ; by a law of his mind he ever craves knowledge ; but not until he gains the inspiration of certain facts, that God has made all things on an intelligent plan, that all things are related and correlated, not until he feels the contagion of this expansiveness and drinks in the living sympathy of related truths, does he begin to think as he ought to think, nor believe as he should believe.

The Duke of Argyll very quaintly says : “Without his desire of knowledge, Man would not be Man. His whole place in nature depends upon it. His curiosity, and his wonder, and his admiration, and his awe :—these are all but the adjuncts and subsidiary allies of that supreme affection which incites him to inquire and know.”—“Unity of Nature,” p. 319.

But in his search after the truth, he often encounters difficulties which invoke honest doubt, if he is an honest thinker. “This kind of doubt is the balance of credulity ; a pausing for evidence ; a *demand* for evidence ; and proves to be the only safeguard against superstition and deception.” Such doubt cannot but be wholesome and beneficial, if it is properly directed and controlled. “Let us have faith in fine actions,” says M. de la Cretelle, “and

let us reserve doubt and incredulity for bad. It is even better to be deceived than to distrust. Did it ever occur to you that no man ever believed anything with more strength than he doubted the opposite? Did you ever think that every action of your mind, when credence is challenged, exercises itself under a double-poled function?"

If you come to the forks of the road, just in proportion as you believe the right to be the correct way, you doubt the left. If you listen to the different statements on the same matter made by two disputants, just in proportion to your faith in the one, is your doubt in the other. But here another fact follows, viz: When you believe the right hand road to be the true way, you reject the left. And when you believe the statement of one man, you discard that of the other. Between error and truth there can be no neutral ground. "He that is not for me is against me." When a man believes in falsehood he rejects the truth; and when he believes the true, he rejects the false. When he believes in the Bible, he rejects the Koran; and when he believes the Koran he rejects the Bible. When he believes in God he rejects Satan, and when he believes in Satan he rejects God.

Thus all experience and science join the ancient Seer in saying: "As a man thinketh,"

—believeth,—“in his heart, so is he”; and the Prophet of Galilee could have meant no less when he said: “Out of the heart proceed evil thoughts, . . . these are the things which defile a man.” (Matt. xv. 19, 20).

Thought is the condition of belief, and belief, which is but another form of thought, makes up the life. Men are as they believe,—think in their hearts,—and the outward life is but the reflection of the heart. Dr. Arnold says: “I consider beyond all wealth, honor, or even health, is the attachment due to noble souls; because to become one with the good, generous, and true, is to be in a manner good, generous, and true yourself. Unbelief in anything good is itself immoral,—wicked.” Will any one deny that there is sin in not believing in morality, purity, justice and all that is good? Will any one affirm that there is no sin in believing in murder, lying, stealing, drunkenness, slander, seduction or suicide? Will any man say that there is no sin in believing a known lie, or anything he knows to be wrong and sinful?

Clearly, therefore, as belief or unbelief turns upon the moral state of the heart, it becomes a sign and expression of the character; this being true, does it not follow that he who believes in theft is himself a thief in heart? and he who believes in the bad—in vice and immorality—is himself immoral and wicked? To disbelieve

honesty, purity, virtue, truth, goodness, etc., is equivalent to a belief in their opposites. Truly, "man is as he thinks,"—believes in his heart,—a fact which the consensus of history abundantly verifies; and which may also be gleaned even from the concessions of such infidel writers as Buckle, Draper, Hume, Lecky, and others.

The encyclopedists and literary men of France for forty years preceding the French Revolution, were infidels; and fired the hearts of their countrymen with licentiousness, and with lust for power and carnage, which precipitated upon France the darkest days the world has ever seen.—See Buckle's *History of Civilization*, Vol. I. Buchner, a leading skeptic, wrote: "The principles of infidel thought found their outward expression in the great French Revolution."—*History Mat.*, p. 11. Speaking of Grecian and Roman civilizations, Draper, an American writer, tells us: "The infidelity destroyed their faith in ethics, and then came the downfall of their civilization."—*Draper's Intellectual Develop. of Europe*, p. 120, etc.

Greg, an infidel, in speaking of the loss of female virtue in France, said: "The cause is, they have so little belief in their virtue;" "such," he concludes, "is the condition of things when faith in what is good and pure has died out of a nation's heart."—See Greg's

Literary and Social Judgments, p. 179. "Only a bad life is against the Bible ; a man must have a right heart in order to a right belief ; he must have intellectual virtue in order to believing virtue."

Nothing really good and desirable on earth, can exist without correct and wholesome belief, or faith. Faith is the golden chain that sustains the purity, harmony and peace of the family diocese ; it is the strong cable that binds together individuals in peaceful society, and nations in commerce and treaties of amity ; it is the pillar of the "brotherhood of the race and the family of nations" ; it is the ground of all reciprocity, the ægis of fraternity, and the bulwark of prosperity.

Faith builds our railroads, lays our ocean cables, tunnels our mountains, builds our cities, whitens our seas with commerce, and rolls onward the "Star of empire and civilization," and preserves the world from barbarity and pandemonium. The true parent of faith in man is faith in God ; and faith in God is faith in his purity, justice, righteousness, mercy, holiness, and law. Faith in God leads a man to love him as the essence of all goodness ; and to obey him as the author of all law and authority ; and to seek his favor as the One on whom he ever depends, and to whom he is ever responsible.

"He that believeth not shall be damned," is a stern saying. But it expresses a law as old as the world,—a law not made by Christ, nor dependent upon his words,—a law which ever holds true, although our Lord had never uttered it, because it is founded in the nature of things, and could not be otherwise. Under the regnancy of this law, no thinker will deny that the voices of both science and history unite in verifying the fact that unbelief damns, socially, commercially, intellectually and morally. Ever true to its mission of destruction, what people has it not ruined, what dynasty has it not overthrown, and what nation has it not plunged into rapine, desolation and carnage?

J. J. Murphy says: "All proof, all knowledge, ultimately rest on faith,—the evidence of things not seen. Science and faith are equally the proofs of things unseen,—things past, things future, things absent, and things invisible though present."—"Old Bible and the New Science," p. 58.

Truly unbelief is a destroyer, and the man who harbors this vile enemy of all that is good, cannot learn and realize too soon that he has made his heart the den of an outlaw, whose depredations are written upon every page of human history, and flash with more fearful omens from the laboratory of science. Oh! how important is faith, wholesome faith, divine

faith, in this age of perillous drifting and transition, when "evolution" is in the air, and "revolution" in the field of biblical research!

"No truth from Heaven descends upon our sphere
Without the greeting of the skeptic's sneer;
Denied and mocked at, till its blessings fall
Common as dew and sunshine, over all."

—*Whittier.*

IV

LAWS OF GOD—IMMUTABLE AND UNIVERSAL

“I spake as I saw” . . .
All’s love, yet all’s law.”

—*Browning.*

THERE is nothing in this world with which we come in contact more frequently than law. We cannot lift a hand or foot, or breathe the air, or look at an object, or think, or choose, or exercise a volition, without touching law. Everything we behold, whether animate or inanimate, vegetable or mineral, in a state of rest or of motion, of growth, or of decay, is an exponent of law. The man that walks, the bird that flies, the ship that sails, the water that flows, the stars that shine, and the meteor that falls, are all expressions of operative law. Law pervades all life, all being, all existence; and from the tiny mote that floats in the sunbeam to the mightiest world that wheels through trackless ether, all things are subject to law. When we study the curves of the seashell, and the comb of the honey-bee, and the arches, horizontals, and perpendiculars of rock formations, we are reminded of the ancient Platonic maxim, that “Deity proceeds by geometry.”

“Laws in their most extended signification,” says Montesquieu, “are the *necessary relations* which spring from the *nature of things*.” “Order,” says Dr. McCosh, “is Heaven’s first law, and the second is like unto it,—that everything serves an end. This is the sum of all science.” . . . “We lay down as a maxim, that the end of all science is the discovery of law.”—*Typical Forms*, p. 30.

As the subject of future punishment is pre-eminently related to law, we cannot too well understand the nature, attributes, and functions of law, as bearing upon human destiny.

Consider:—

1. Law is unchangeable,—immutable. President Finney maintains that “Law is a rule of action. That the moral law does not and cannot originate in the will of God, and is therefore just as independent of his will as it is of his own existence. That it originates, or rather, is founded in his eternal, immutable, self-existent nature. That it is an eternal and necessary ideal of the Divine Reason,—the unutterable and eternal self-existent rule of the Divine conduct,—the law which the intelligence of God imposes on himself. It is obligatory also upon all moral agents in the universe, and it lies not in the option of any being to make it otherwise. It is not an arbitrary statute or enactment founded on the will of any

being, but it springs from the nature of things,—the nature of God,—and is as immutable as he, and for the same reason.”—See Finney’s *Theology*, Chap. i.

On the other hand Grotius, the eminent theologian of Holland in his great work,—“*Defensio*, etc.,” maintains that “The law of God is the product of his will, and not the transcript of anything inherent in his immutable nature; and that, therefore, he has the power, by sovereign prerogative, at all times, either to execute, or to relax, or even to abrogate it, at pleasure.”

This doctrine has been stoutly defended by many able writers for years, but it was doomed at last to succumb to the “scientific method” of modern research and philosophy. But whether the law depends on God’s will or not, whether it is the transcript of his own nature or not, or both, matters not as to the argument in hand, since God always wills what is right—what is in harmony with his nature—and cannot will otherwise, the law is still immutable as before; and whether you predicate holiness on his will, or on his law, it gives us the same eternal, immutable standard of righteousness and measure of responsibility.

A. A. Hodge, D. D., in his admirable work on the Atonement, says: “The law of God is absolutely immutable. It is not the product of the divine will, but the transcript of the

divine nature; not relaxable but immutable. There must be an absolute standard of righteousness, and this absolute standard is the divine nature. The infallible judge of righteousness is the divine intelligence. And the all-perfect executor and rule of righteousness is the divine will."—The Atonement, Chap. v. "The demands of the law therefore are everywhere and always the same; they are inherently, and therefore changelessly obligatory and incapable of being either intermitted or relaxed."—Idem, Chap. vi.

Stephen H. Tyng says: "The law thus brings up every soul of man before an unchangeable God, under the charge of guilt. It lays its penalty of eternal death upon each. It requires their endurance of this penalty. Thus the law worketh wrath,—wrath only,—wrath forever."—"The Law and the Gospel," p. 89. If indeed the law is not immutable, if it were capable of being intermitted or relaxed, then it follows that there was no legal necessity demanding the atonement of Jesus Christ; and if there existed not an absolute necessity for such a sacrifice, then both justice and mercy were outraged on Calvary.

We may rest assured that if atonement could have been made without such a sacrifice, it would so have been made. Nothing so demonstrates the absolute immutability of the law, as

the atonement of our Lord. "Of law," says Hooker, "there can be no less acknowledged than that her seat is in the bosom of God; her voice, the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and creatures of what condition soever, though each in different sort of manner, admiring her as the mother of their peace and joy."—"Eccl. Polity," Book I., p. 106.

Consider :—

2. God's law is not only immutable, but also universal. Joseph Cook says: "It is now a commonplace of science that the universality of law is incontrovertible."—"Transcendentalism," p. 21. "Forever and forever we must acknowledge the universality of law."—"Conscience," p. 222. "Religious science springs out of the universality of law."—"Biology," p. 258. "Moral law," says President Finney, "is one and identical in all worlds."

"If I understand the properties of light here, I understand them in Orion and the Pleiades. A good terrestrial text-book on light or gravitation, would be of service in the North Star. The universality and the unity of law make our earth, although but an atom in immensity, immensity itself in its revelations of truth."—Dana's Geology, Chap. i.

Drummond teaches that: "The fundamental conception of law is an ascertained working sequence or constant order among the Phenomena of Nature."—"Nat. Law in the Spirit. World," p. 5. "The position we have been led to take up is not that the spiritual laws are analogous to the natural laws, but that they are the same laws. It is not a question of analogy but of identity."—Drummond *idem*, p. 11. "Law in the visible is the Invisible in the visible. And to speak of laws as Natural, is to define them in their application to a part of the universe—the sense part—whereas a wider survey would lead us to regard all law as essentially spiritual."—Drummond *idem*, p. 55.

Prof. Shairp says: "This seeing spiritual truths mirrored in the face of nature rests not on any fancied, but in a real analogy between the natural and the spiritual worlds. They are in some sense which science has not yet ascertained, but which the vital and religious imagination can perceive, counterparts one of another."—"Poetic Interpretation of Nature," p. 115.

From the testimony of such writers and thinkers, we certainly do not strain a point when we plant our feet on the scientific postulate,—that the Law of God is both immutable and universal. Since God is unchangeable and eternal, his modes of feeling and states of mind

must be as eternal as his essence. And, therefore, it must follow that if men are responsible for their voluntary actions here and now, they will be so everywhere and eternally. If sin is obnoxious to God, if he hates sin here, he will hate it yonder and forever. And if in his judgment, sin deserves punishment here and now, it will deserve punishment yonder and forever. And, if it is true, as Butler says in his "Analogy," chap. vii.—that "the natural and moral constitution and government of the world are so connected as to make up together but one scheme," we shall find in the succeeding chapters of this treatise, that future punishment of finally impenitent sinners is inevitable and necessary, under the reign of immutable and universal law.

V

LAW—ITS NATURE AND SANCTIONS

WE read much nowadays of “the reign of law.” Deists would banish God from the universe, while Pantheists would imprison him within it; and in adjusting their philosophy to their theories, both classes are wont to boast of the “Reign of Law.” To impersonate law after this fashion, and apotheosize it as a reigning sovereign, is calculated to mislead and to deceive the unwary. Perhaps all of us, by metonymy, sometimes use one word when we really mean another, and therefore the phrase, “the universe is governed by laws,” is very generally employed by otherwise close and accurate thinkers and writers. Nevertheless it is misleading as well as erroneous. Such a loose, if not careless, use of terms cannot be endured in this age of “razor-edges,” crucial tests, and “hair-splitting” definitions.

Dr. Young, of Edinburgh, says: “Spiritual laws are self-acting; with all their penalties and sanctions they are immediately self-acting, and without the remotest possibility of failure or mistake. The universe of nature and of mind is stable in the reign of divine laws.”—See

“Light and Life of Men,” pp. 77–85. He thus adjusts the phrase to suit his own peculiar philosophy,—“that sin is its own punishment, and law, being self-acting, is its own vindicator.”

If there is no force in the universe except what we call law, where is God? Does not this thought banish him from his own universe? and if God is simply law personified, then is he not imprisoned within it, and reduced to blind force? But if God is the power behind the law, if law is simply his mode of action, and his method of procedure, as science demonstrates, then sin cannot be “its own punishment,” nor law its own “executor.” The truth is, laws do not “reign,” neither do they “govern”; they only show us how a “Somewhat” or a “Some One” behind them rules and governs the world.

“The universe,” says Dr. Carpenter, “is not governed by Law, but *according to Law*.”

In his Chautauqua Lecture, Joseph Cook says: “Law, to speak literally and without figure, is the method of action of the Omnipresent Infinite Will. It is the present thought of Deity.” Dr. McCosh holds: “That order and law are the natural methods of the Divine procedure.”—Typical Forms, p. 432.

Dr. Dawson, F. R. S., says that “Natural laws are the expressions of the Divine Will.”—“Origin of the World,” p. 172.

The Duke of Argyll maintains, that "A law is the authoritative expression of a Will enforcing itself with power."—See "Unity of Nature," Chap. v.

Dr. Ried says: "The laws of nature are the rules according to which effects are produced; but there must be a sense which operates these rules. The rules of navigation never steered a ship; the laws of gravitation never moved a planet."

John Stuart Mills says: "The expression,—law of nature,—expresses the will of a superior, the superior being the Ruler of the universe."—See Webster's Dict. under "Law."

Paley maintains, that "A law presupposes an agent, and is the mode in which an agent acts, or proceeds; it implies a power, for it is the order according to which power acts."

Drummond says: "Laws are modes of operation, therefore not operators; processes, not powers. Newton did not discover gravity, but its law, which is gravitation."—p. 5.

Many other writers might be quoted to substantiate the position, but we have here sufficient testimony to show that science, reason, common sense and experience teach that laws do not "reign" neither do they "govern," but simply express God's methods and ways of governing the world. Such a thing as a self-existing and self-enforcing law is as unphilosophical

in the domain of science, as it is absurd in the realm of rational thinking. God's law is the eternal rule and order of right. It is a *rule of action*, but who is the actor? If the action is of intelligent design, the actor must be a thinker, and if a thinker he must be a person. Thus Dr. John Hall says: "There is no law in the universe but the will of a personal God."

Law is above all things theistic, acknowledging no authority but God, at whose shrine alone she bows as a loyal and obedient servant.

CONSIDER GOD'S LAWS ARE NOT WITHOUT SANCTIONS. The law of God is founded in justice and equity harmonious with his own nature, and clothed with the authority of his own Personality. Sanctions belong to the very nature and essence of law, as motives to obedience, and reverence for its authority. A law without sanctions is no law; it is simply counsel, advice or dehortation. Legal sanctions are

(a) Remunerative; that is they promise reward to obedience, and

(b) They are vindicatory; that is, they threaten the disobedient with punishment; and the justice on which they are founded consists in the pledge and assurance of just such rewards and such punishments as are equal to the guilt or evil of disobedience on the one hand, and the value of obedience on the other.

God's law cannot be unjust, either in its

precepts or its sanctions, since the highest and most influential sanctions of his government are ever those motives which most fully reveal his ethical character; and for this reason the sanctions of his law are graduated always by the merit and demerit of holiness and sin. We cannot be too deeply impressed with the fact that, in the justice of law, penalty and reward must ever balance each other so perfectly, that either will reflect the majesty of law, and the integrity of the Law-Giver, with equal emphasis.

If this is not true, the atonement of Jesus Christ, in its legal relations, is without significance, and his sacrifice, the work of supererogation. If the penal relations of law, or the forensic element is eliminated from the salvation wrought out by Christ for us, it follows that in reality we have no atonement for sin at all; that Christ never "bare our sins in his own body on the tree," (I Peter ii. 24),—nor has he "redeemed us from the curse of the law being made a curse for us," (Gal. iii. 13),—nor was he "made to be sin for us, who knew no sin, that we might be made the righteousness of God in him," (II. Cor. v. 21),—nor did he "give himself a ransom for all," (I Tim. ii. 6),—nor did he expiate our sins to the end that God "might be just, and the justifier of him which believeth in Jesus," (Rom. iii. 26),—because sin, other than in its penal relations,—its

guilt or liability to punishment,—is not transferable, and could not have been “laid upon him” as our vicarious substitute.

Christ thus suffered “the just for the unjust”—the innocent for the guilty.

On this subject the author of “Old Testament Ethics,” on page 114 says: “Substitutionary suffering is not unusual—

“I.—In the place of our perishing bodies, animals have to perish for our food.

“II.—As one animal feeds on another, life is substituted for life.

“III.—In our late war, those who had nothing to do with causing it, suffered for the sins of others.

“IV.—The volunteers died upon the battlefield for those who remained at home.

“V.—The man who was drafted, and furnished a ‘substitute,’ died in the death of his substitute, and his substitute died for him.

“VI.—The surety in the law of our land often suffers in paying the debt of the one for whom he is surety.

“We are all, to a greater or less extent, in both moral and material things, dependent on others; they live for us, and we live on them. Such facts should make one careful how he disclaims against the doctrine of substitution.”

It is very clear that the relation which Christ assumed as our vicarious substitute,—in bear-

ing our sins, in taking our law-place,—characterizes and largely defines the nature of the atonement he made for us. We should ever bear in mind that in our natural relations to law, Christ did not, and in the nature of things, could not take our law-place as our substitute.

In respect to the inherent and inalienable claims of right, it is purely impossible that the obligations of law can be removed from one person to another, or be vicariously assumed by another. It is also evident that our personal moral character cannot, from the nature of things, be imputed to another, or assumed by him. Neither can the shame and pollution of our sins be “laid upon another”; but the guilt of sin—the *reatus*, the penal obligation—may be imputed to another and assumed by him as our vicarious substitute. This is what Christ has done for us, and this was the essential condition of the atonement he made. It is in this sense and in this alone that “Christ was made sin for us,” when he assumed our law-place, and “tasted death for every man.”

Now whether guilt is “simply amenability to law,” as Dr. J. B. Thomas says; or if it be “liability to punishment,” as Dr. Hodge avers, it is forensic in nature and implies the presence of law and penalty. We must ever believe that in Christ’s work of redemption, the sanctions of the law are both met and perfectly bal-

anced, and that in him the law was honored and magnified no less by the penalty which he endured, than by the righteousness of his life.

On this subject Dr. Hodge very appropriately says: "The penalty is an essential element of the law. There can exist no law, or authoritative rule of conduct, for voluntary and morally accountable agents to which a penal sanction is not attached; and the reason of the penalty is just as intrinsic and immutable as the reason of the precept. As we have seen that the reason of the precept is the intrinsic rightness of the thing commanded, so the reason of the penalty is the intrinsic demerit of the thing forbidden. As the chief end of the precept is the glory of God, that is, the manifestation of his excellence through the exercise of his attributes as they are concerned in commanding, so the chief end of the penalty is his glory through the exercise of his attributes as they are concerned in punishing. As the moral principle involved in every precept cannot be compromised, so the divine judgment of the ill-desert of sin involved in all penalty cannot be relaxed. The precept and the penalty alike express the infallible judgment of the divine intelligence, on the question of moral obligation founded on the divine nature."—See Atonement, p. 62.

VI

THE FATHERHOOD OF GOD AND BROTHERHOOD OF MAN.

THERE are few thoughts or sentiments that have risen more rapidly into popular favor than that which is expressed or implied in the phrase,—“The Fatherhood of God and the Brotherhood of Man”; implying that because God is a universal Father therefore all men are his children. The phrase is comparatively of recent origin; you never encounter it in the old books on our library shelves. But in the present age you hear it in the pulpit and in the pew; on the rostrum and in the forum; in the hospital and in the prison; on the street and in social circles; in short—everywhere it passes as current coin; and it has, seemingly, settled down in the general public mind, as a verity of advanced thought. The Sociologist employs it as the basal ground of the altruistic law—“love thy neighbor as thyself,” a law enforcing the ministries of reciprocity, sympathy, charity, and loving kindness, in a “common brotherhood of man,” springing from the “universal Fatherhood of God.”

The latitudinarian or freethinker employs it as the premise or datum from which he draws, as he believes, some very natural conclusions.

(a) That all men, irrespective of personal character, are God's children.

(b) That as a father, God is very indulgent and kind, and makes great allowance for the vices and sins of all men as his children.

(c) That God, as a merciful father, will never eternally punish any sinner for what he has done in this life, because it would be cruel and unfatherly in him to do so.

(d) The doctrine of eternal punishment, therefore, is an insult to divine sympathy and love, and a reflection on the fatherhood of God.

No doubt the terms "father" and "child," with all the sweet affections and loving memories which cluster about them, are amongst the most precious names in any language. God forbid that this treatise should tarnish their beauty or rob them, in the least of their sacred endearments. But it is not with these names, nor with their sweet significance, that an objection is urged, but with their unscientific and unwarranted use and application. It must be admitted that these terms as employed above, and as used by this class of writers generally, are ambiguous and misleading. Is it a fact that all men are God's children, and that as such, all can claim a common fatherhood in God?

It is easy, and perhaps natural to suppose, that as God has created all men, therefore all are his children by creation. But the premise does not warrant the conclusion; the act of creation does not necessarily carry with it the idea of sonship, or "children."

God created the trees, the mountains, and "the cattle upon a thousand hills," but we do not therefore call these his "children." If indeed, they are sometimes thus designated by "poetic license," they are still not "children" in the sense in which the term is used above. And herein is where the ambiguity of the term becomes apparent, and its misleading tendency uncovered. It is evident that "all men" are not the children of God, either by creation or otherwise. By creation all men are God's creatures, but not his children; and in the light of this fact also vanishes the idea of "the common fatherhood of God."

It is not denied here that the human race has a common origin; and that in contradistinction to all other races of creatures, it is a unit,—a brotherhood. The natural brotherhood of man is readily conceded; but it is a brotherhood of fellow sinners,—a brotherhood of aliens and rebels against God, and therefore, a brotherhood which cannot claim "fatherhood" in God. The basis of this brotherhood is human blood, and consequently, it is not to be disparaged; it

should ever stimulate our sympathies for one another, and modify and endear all our relationships and intercourse with our fellow men. It is the ground for a mutual regard for and interest in the welfare and happiness of all others, as our natural brothers, which no lover of his race can overestimate.

“Heav’n forming each on other to depend
A master, or a servant, or a friend;
Bids each on other for assistance call,
Till one man’s weakness grows the strength of all.”
—*Pope.*

But we are “the sons of God,”—the children of God,—“by adoption” and only by adoption. This new relationship, or brotherhood, is based not on human nature and natural birth, but on the divine nature and spiritual birth. No man in his natural state is the child of God. Paul says that men “were by nature the children of wrath”; whatever that may mean, they are clearly not the children of God,—they are not “partakers of the Divine nature.”

No man can be the child of God other than in a moral or spiritual sense. The greatest Teacher the world has ever had, the one who knew most of God, and was the most capable of interpreting the mind of God and his relations to men, said: “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name;

which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” —(John i. 12, 13.) Clearly, they were not God’s children before they received him and obtained the power of becoming such; moreover, as all men do not thus receive him, it follows, that all men are not God’s children.

On another occasion, when the Jews gathered around him and sought his life, he charged them with wicked intent; they replied, “We have one Father, even God”; that is, “We are God’s children.” Jesus answered: “If God were your Father ye would love me”; . . . “He that is of God heareth God’s words.” . . . “Ye are of your father the devil, and the lusts of your father ye do.”—John viii. 41, 42, 47, 44.

From Christ’s reasoning here, we have two syllogisms, each of which carries an irresistible conclusion —

1. All who have God for their Father, or are the children of God, love the Lord Jesus Christ.

2. All men do not love the Lord Jesus Christ.

3. Therefore all men are not the children of God.

And again:—

1. All men who do the lusts of the evil one, have the devil for their father.

2. Some men do the lusts of the evil one.

3. Therefore some men have the devil for their father; that is, they are the children of the devil!

“Ye are of your father the devil.”

These are the words of Christ, let him gain-say them who may. “He that hath ears to hear let him hear.”

We cannot logically infer from anything Christ taught, or even intimated, that the “Fatherhood of God,” and “the children of God,” as popularly employed by freethinkers and liberalists, as above, ever entered into his mind. In nothing was he more explicit and emphatic than in the sharp line he drew between believers and unbelievers. In one of his parables he said: “He that soweth the good seed is the Son of Man.” . . . “The good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world.” (Matt. xiii. 38-40.)

In his sacerdotal prayer he says: “Holy Father, keep through thine own name those whom thou hast given me. . . . The world hath hated them because they are not of the world, even as I am not of the world.” (John xvii. 11, 14.)

And when he taught his disciples to pray he said: "After this manner pray ye: Our Father which art in heaven," etc., it is very evident that the "fatherhood," which he recognized here pertained to those who could offer this prayer in its true spirit, and only to them. But why multiply quotations on a matter so clear and undeniable?

We conclude that the assumption,—that all men are his children under the common Fatherhood of God; and that, therefore, God, as a merciful father, cannot eternally punish the transgressor of his holy law, is purely *Petitio Principii*,—a begging of the question. It is a sophism with bare presumption for a premise, and palpable absurdity for its conclusion. This feature of the subject will be treated in its proper place in another chapter. All that is intended at present is, to disprove the fallacy that all men are by creation the children of God under his common fatherhood; and to set forth the fact that if any are eternally lost they are not lost as God's children; and if any man is eternally punished for the sins he committed and the guilt he incurred in this life, he is not punished as being now, or having once been, the child of God. As his child God never knew him: "Verily I say unto you, I know you not."—(Matt. xxv. 12.)

VII

GOD—AS SEEN IN HIS LAWS—THE METHODS OF HIS WAYS

OUR knowledge of God must necessarily be limited, as confined within the range of our finite capacities. But as far as it extends it need not be essentially nebulous and uncertain, but, on the contrary, most exact, definite and reliable. And it also may be vastly more comprehensive and expansive, than the narrow limits to which some of our modern philosophers would confine it.

Herbert Spencer would have us believe that "all truth concerning God is like the backside of the moon—we never see it—we can know nothing about it."—Joseph Cook. And John Stuart Mill would strip it of all certitude in the uncertainty of all knowledge by having us believe that "There may be worlds in which two and two do not make four, and where change need not have a cause."—Mill's Logic, Book III., Chap. xxi.

But a greater Teacher than either, has said: "This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John xvii. 3.)

The question, —“How can a finite mind know or comprehend the Infinite?” is legitimate perhaps, but it is certainly misleading: it implies that such a thing is impossible because it is inexplicable. But this proves too much. How can I know anything? Who can analyze and explain sensation, perception, or intuition? Consciousness is confessedly a reality, and its testimony most reliable, but who can explain its essence? Its name, although as familiar as that of oxygen, or gravitation, is alike with them only the label to a mystery which none can unravel. I know that fire burns, but if my knowledge here is inexplicable, is it therefore not definite and reliable? The “how” of all knowledge is in a sense “inexplicable”; and yet we do know that we know something of God—something of the Infinite. Space is infinite, but we know something of space. God is omnipotent; his power is infinite, but we know something of his power. God’s wisdom is infinite, but we know something of his wisdom; and moreover, this knowledge may be definite and reliable as far as it goes; and it is possible that it may take in a much wider scope than infidels are wont to allow.

For illustration,—Draw a circle on a piece of paper, then draw two lines from the centre to the circumference at an angle of forty-five degrees. Now it follows that whatsoever is true

of the small segment, or arc, you have drawn, is also true of every other equal segment along the entire circumference. This is self-evident. If now in imagination you extend this circle to the orbit of Neptune, the same principle still holds true. What you know to be true of the section in hand, you know to be true also along the entire circle although it sweeps through regions where your feet have never trod, far beyond the line of your observation, your activities, and your experience.

Again, enlarge this circle so as to sweep through the entire realm of truth, taking in all immensities, infinities and eternities, and even Deity himself, and the same principle holds true—forever true. If two and two make four, if the three angles of a triangle are equal to two right angles, if two straight lines cannot inclose a circle, here, the same is true all along the eternal line.

If the transgression of God's law is sin, here, if God hates sin, if sin merits punishment, if man is under obligation to do right and is blameworthy when he does the wrong, if God holds men accountable for their actions, here, the same is true in every other section of this infinite circle. To believe that God's eternal law, that necessary principles, and self-evident propositions, hold equally good at every point around the entire circle, is not a presumption.

“With no sense that we are doing anything audacious we sweep self-evident truths through the whole extent of the immensities, the infinities, and the eternities, and feel as sure of their truth beyond Orion,—beyond the sidereal heavens, yea: and in the very heaven of heavens, as we are in the small arc within the compass of our lives.”

Joseph Cook says: “Everywhere, all exact science assumes the universal applicability of all true axioms in all time, and in all places.”—*Transcendentalism*, p. 48.

Thus our knowledge of God may expand almost to the verge of infinity, and at the same time its accuracy is sustained by the immutability and universality of his law, as set forth in Chap. iv.

Consider the Testimony of law itself.

The law is a revelation to man of the will of God. It is a transcript and publication of his holy and perfect mind. It outlines his mode of procedure, declares how he acts, and thus interprets to man the divine character. Ignorance of God consists in nothing so much as ignorance of his law. It is the first letter in the alphabet of theistic literature, and, like the alphabet, it is essential to all further progress in the knowledge of his ways. It is an indispensable ingredient of all our divine knowledge; “Moreover by them is thy servant warned, and in keeping of them there is great reward.” Our

prayer should ever be: "Lord, open thou mine eyes that I may behold wondrous things out of thy law."

From his law we may learn that God is a perfect and holy Personality. Joseph Cook in treating this subject after the scientific method, concludes as follows —

1. The perfection of the moral law is a self-evident, axiomatic, intuitive truth.

2. The perfection of the moral law inhering in the nature of things, proves the perfection of the divine nature.

3. All objections to the belief that God is perfect are, therefore, shattered upon the incontrovertible fact of the perfection of the moral law.

4. The existence in the nature of things of a perfect moral law implies the existence in the universe of a holy will:—which will can belong only to a Perfect Person."—Transcendentalism, p. 181.

The Psalmist meant no less than this when he said: "The Lord is righteous in all his ways, and holy in all his works." (Psalm cxlv. 17.) And for this reason, among others, men are urged to worship him;—"Exalt ye the Lord our God, and worship at his footstool *for he is holy*." (Psalm xcix. 5.) No one will deny that the moral law, in its precepts and sanctions, is a revelation of God; and it fol-

lows that the enforcement, of his law,—the execution of its penal sanctions, is also a revelation of the mind, the will, and the character of the law-giver. Hence our apprehensions of God's law will also be the measure of our conceptions of his justice.

Nothing speaks with more unerring certainty of divine justice than law, and whether it comes to us in the nature of things, or by divine revelation; whether it is stamped on our conscious sense of moral obligation, or our innate feeling of dependence; it tells us what ought to be, and what ought not to be done; what is pleasing, and what is displeasing to God; and what is right, or wrong, in his sight.

"We are compelled," says Mansel, "by the consciousness of moral obligation, to assume the existence of a moral Deity, and to regard the absolute standard of right and wrong as constituted by the nature of that Deity."—See "Limits of Religious Thought," p. 122.

"The divine nature is the norm of all moral principle, and the divine will is the ground and measure of all those relations from which many of the obligations of his creatures result."—"The Atonement," Hodge, p. 260.

Thus by the law comes not only "our knowledge of sin," but also a large measure of our knowledge of God. The law reflects the nature of Deity, and in direct proportion as we take

inferior views of the law, do we also entertain inferior views of the Law-Giver. If we suppose that God is indifferent as to the sanctions of his law, that he will relax the penalty, or remit it altogether; that he will overlook the sins of the transgressor, the guilt and demerit of the wrongdoer, and allow his law to be violated with impunity, we take correspondingly low and derogatory views of his character. With such low views of God and his law, men lose all respect and reverence for both the law and the Law-Giver; a fact abundantly verified in the history of the past, of which the French Revolution, is a bloody and painful demonstration.

But the law of God teaches no such lessons. It reveals the character of God in such a light as to command the respect and admiration of the moral universe. It declares his justice by rewarding virtue, and punishing disobedience. It sustains his honor by enforcing penalty in the measure of its own majesty, and upholds the dignity of moral government by its eternal loyalty to the universal dominion of the Almighty. The law is our schoolmaster not only "to bring us to Christ," but also to a deeper, broader, and vastly more comprehensive knowledge of God's character, ways and divine Perfections.

God's law is the eternal standard of right-

eousness ; it is his will's conformity to the law of his Intelligence ; the expression of his mind on all questions of right and wrong, of truth and error, of what ought to be, and what ought not to be ; and, therefore, as far as we know his law, we know the mind of God concerning these things. Thus, therefore, " The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple ; the statutes of the Lord are right, rejoicing the heart ; the commandment of the Lord is pure, enlightening the eyes." (Psalm xix. 7, 8.)

VIII

GOD—AS REVEALED IN THE ATONEMENT

IT is impossible to conceive of a higher order of virtues than are exhibited in the Atonement of Jesus Christ. It reveals the heart of God, his eternal love for the human race, as perhaps no other scene in the universe can. It is Deity's loudest homily against selfishness and sin, and the most impressive example of humility and self-abasement. It is the highest declaration of his regard for the public good of the universe, his fidelity to law, and his impartial determination to punish sin. It so reveals the attributes of God as to complete the whole circle of motives needed to influence the minds of moral beings, in meeting their conscious necessities. It portrays the infinite Perfections of Deity in harmonious unity, and glorifies God far above all his other works and ways. It has opened new fields of thought, of knowledge, and of activity, in which men and angels may luxuriate in doing good. It displays more wisdom, more love and more power, than all the works of creation. He that knows most of the principles, the truths, the love, the law, the oughtness, the justice, the

mercy, the suffering, and the glories that ever linger by and cluster round the cross of Jesus, knows most of God the everlasting Father.

Jesus Christ "was the Word," that is, he was God articulate: God in expression: God interpreted, of which the Atonement is the most impressive translation. Redemption is evidently a higher and nobler achievement than creation, and, therefore, a higher revelation of the Eternal Unseen.

Confessedly, to create immortal souls was a great work; but to save lost souls is yet a far greater work, and reveals Deity in a more glorious and attractive light. The former displays the power and wisdom of God, but in the latter we see all the divine perfections blend in harmonious unity, and transcendent loveliness, and beauty. To give existence to living spirits, a Creator was necessary; but to redeem and restore lost spirits, more than a Creator is required. To create holy beings was the noble work of divine goodness; but to re-create and sanctify unholy beings, is a work even more noble, and vastly more difficult. To create and establish an eternal law required sovereign intelligence; but to "heal the breach of a broken law," required sovereign love, mercy, and power, no less than intelligence. To organize and adjust to his conditions a thinking, reflecting and self-acting mind, was the sublime

achievement of a Creator; but to reorganize and readjust an unreflecting, perverted and rebellious mind, is the more sublime achievement of a Redeemer.

To lead holy souls was the great work of the Infinite; but to redeem sinners was more than creative energy alone could have accomplished. The moral influences which had to be harmonized, the claims which had to be balanced, and accounts which had to be settled,—debts paid—laws honored, in order to save a soul, required “The shedding of atoning blood.” Yea! More than creative energy.

Faith is not a creation, but an act. Love is not a substance, but a life. Religion is not the result of power, nor worship the effect of force. Moral character is not a something created, but a thing of growth and life, made up of purpose, disposition, choice, and volition forever free; which may be wooed and won, but can never become the product of coercion, or of force.

It was therefore necessary for the divine Energy, in order also to become a redeeming power, to take on other forms of strength, thus it “behooved Christ to take on him the seed of Abraham in order to make reconciliation for sin.” Thus we may learn vastly more of God, more of his character and perfections, more of his regard for eternal law, and his determination to

enforce its penal sanctions, more of his loving kindness,—in redemption, than in creation.

By the Atonement we also learn that mercy is a higher judicial prerogative than justice. But mercy cannot, and does not relax, or annul justice; if pardon is possible it must be in perfect harmony with all God's attributes; and through the mystery of the Atonement the mercy of God as displayed in the pardon of sin, is based on justice, and magnifies the law; and therefore, the pardon of the sinner becomes an exhibition of justice itself, no less than of mercy.

Paul emphasizes this fact thus (Rom. iii. 24–26): “Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;—to declare, I say, at this time, his *righteousness*: (or JUSTICE) that he might be just, and the justifier of him which believeth in Jesus.”

Thus the mercy which pardons and justifies the sinner has become, under the judicial ministration of grace, the highest exercise and display of JUSTICE in the universe of God. Here mercy carries justice with it, and all the divine perfections blend in harmonious beauty as they encircle the throne of redeeming love. It is

worthy of note that the divine justice is always prominent at every step, in the salvation of the sinner; so that every term relating to pardon, either impliedly or directly, carries with it the idea of justice. Even mercy itself implies it. Mercy is the voluntary suspension of the right to inflict merited punishment, in order to confer unmerited favor or pardon.

The scope of mercy is confined within the limits of the right to punish; and where a man has not the right to punish, the exercise of mercy becomes impossible. He may pity the culprit, sympathize with the unfortunate, and even love the criminal; but he cannot exercise mercy toward him, or "have mercy on him," unless he has the right to punish him.

Thus when God exercises mercy toward the sinner, he suspends his right to punish him, accepting a vicarious substitute, in order to confer his divine pardon. Hence, mercy does not supplant, suspend, or ignore justice, but joins its voice with justice in testimony of law and liability to eternal punishment; and in the economy of Grace, the exercise of mercy becomes the exhibition of justice; and "God is just," that is, he exercises justice, when he justifies the sinner who believes in Jesus.

Thus the Atonement, as a revelation of the "wisdom and the power of God," has ever been a growing and elevating force in human life.

The Rev. T. Starr King, although a Unitarian liberalist, paid it the following lofty tribute: "It is ennobled by the holiest memories, as it has been consecrated by the loftiest talent of Christendom. It fired the eloquence of Tertullian in the early church, and gushed in honeyed periods from the lips of Chrysostom. It enlisted the lifelong zeal of Athanasius to keep it pure; it enthused every power and commanded all the resources of the mighty soul of Augustine; the learning of Jerome, and the energy of Ambrose were committed to its defense; it was the pillar of Luther's soul toiling for man; it was shaven into intellectual proportions and systematic symmetry by the iron logic of Calvin; it inspired the beautiful humility of Fenelon; fostered the devotion and self-sacrifice of Oberlin; flowed like molten lava into the rigid forms of Edwards's intellect, and kindled the deep and steady raptures of Wesley's heart.

"The Cross ever lives to tell its wondrous story and inspire the hearts of all that gaze upon it. All the great enterprizes of Christian history have been born from the influence of its literature touching the hearts of men; it has enkindled a burning zeal to which we owe the thousand-handed labors of the modern church, taxing our wealth, and using with cunning arts all the appliances of mechanical invention, for

the instruction of the heathen and the ignorant, and the diffusion of the word of God like the leaves of the forest. It is to this that we owe the printing of the Bible in more than two hundred languages of the globe; it is this which has sent the missionary to the Hindus and the Hottentots to tell them the story of Jesus in their own tongues; it is this that has built chapels to the Redeemer on the shores of Oregon and the Amazon;—has hung the cross as the sign of redemption in the Arctic and the Antarctic sky;—has made the Andes and the Himalayas echo to Trinitarian prayers, and planted the banner of the Gospel on the banks of the Ganges and the Nile.

“Then think also of the sweet emotions it inspires in the hearts of true believers. What humility, what unbending pride. What love to God, what joy and triumph. Nothing so entrenches the heart against all the fear of trial, of life, or of death, as the ancient story it tells of infinite love. What fears can annoy, what terrors frighten, or trials discourage that soul which has stood beneath the awful and wondrous Cross, and felt the consecrating bloody baptism from the wounded brow and opened side of a dying God?”

IX

THE TESTIMONY OF DIVINE PROVIDENCE

It has been said that "The history of the world is gradually losing itself in the history of the church." So great a man as Dr. Schaff says: "The history of the church is the summation of all providences." "History is, next to the word of God, the richest source of wisdom and experience."—See "Hist. of the Apostolic Church," p. 47.

All history is but the unravelling of God's eternal plan respecting our race; the whole course of human events is made finally to subserve this one great purpose. The philosophy of history can be learned only in the laboratory of heaven, with the eye fixed on the Hand that moves the world, and the spirit in harmony with the great Spirit that animates the universe.

The devout student recognizing this ruling hand, looking out upon the world, and back over the checkered field of its history, finds, what before seemed so chaotic and disorderly, now assumes the appearance of system and intelligent design, animated by one soul, and that soul,—Providence. This is the golden thread that passes through its entire web, and gives

to it its strength, its lustre, and consistency. All veritable history is but an exponent of Providence, replete with revelations of God's ways and character. It is a deep, unfathomable sea, so boundless that nothing but infinite wisdom can comprehend its wonder-working operations; and so mighty, all-controlling and irresistible, that nothing short of Omnipotence can guide it.

“And like the sea, Providence has its ‘flows’ and ‘ebbs,’ its calms and tempests, its depressions and elevations. At one time we ride on the swelling bosom of prosperity; the tide of life runs high and strong; the sunbeams of health and joy glisten on the tranquil waters; and we fear no disturbing change, nor dream of approaching danger. Next the tide sets back on us. Disappointment, poverty, sickness, bodily pain or mental affliction, throw life and all its enjoyments into the ebb; we are tossed on the crested billow, or lie struggling beneath the overwhelming wave.”

Like the sea, Providence is not only the minister of divine mercy, but also of divine justice, executing judgments on the froward and disobedient; a minister of discipline as well, casting into the furnace of affliction, that the soul might be purified as by fire.

Thus ever tossed upon the restless and surging tides of divine Providence, and often per-

plexed by its inscrutable mysteries, we may learn something of God's ways and character, every day, and every hour. Unroll the map of Providence where you please, and you will find the "Wonder-working Hand" stretched out to protect the truth, and exhibit its indestructible nature; and to overrule men and events, to the praise of his name, and the accomplishment of his gracious plans.

All the streams of history are subservient to this end. Events apparently contradictory, often standing in the relation of cause and effect; characters, in open antagonism with all that is humane and Godlike; all are made tributary to its irresistible current: A Pharaoh and a Nebuchadnezzar, an Alexander and a Nero, a Domitian and a Borgia, Henry the VIII. and Napoleon, men world-renowned, yet oftentimes prodigies of wickedness, have, in every age been made the instruments and the unconscious agents to work out the schemes of His operations, "Who maketh the wrath of man to praise him," although they may have intended the very opposite.

The "Book of Providence" is replete with divine lore, and written so legibly that "he who runs may read"; and nothing in its well-filled pages shines with more lustre than God's wisdom, power and justice.

Trace the results of the eighteen or twenty

decisive battles which have been fought in the past; the upheaval of dynasties, the unhinging of empires, the overthrow of tyrants, the mutations of monarchies, the concussion of principles, the emancipation from the thralldom of superstition and the enfranchisement of eternal truth,—and you will find nothing, not even the faintest intimation, to encourage the belief that God's law may be violated with impunity; nor that he ever fails to hold men accountable for their willful deeds, and liable to eternal punishment.

The field of Providence is almost unlimited, and volumes might be written upon it of God's ways; but we are confident that without presumption it may safely be said, it reveals no view of God which is not in perfect harmony with all we have learned of his nature and character, through other sources.

He who will take the time to read the history of Moses, Joshua, Job, Joseph, Esther, Ruth, David, Elijah, Daniel, and other Old Testament characters, will find that Providence is a faithful teacher of God's dealings with men.

What attitude he takes toward the iniquities of men; as, envy in Joseph's brethren, hatred in Esau, malice in Saul, slander in Doeg and Ziba, contempt for God's ministers in Korah, sedition and rebellion in the demagogue Absalom, revenge in Athaliah, covetousness in

Achan and Gehazi, pride in Nebuchadnezzar, cruelty in Ahab, selfishness in Belshazzar, daring impiety in Pharaoh and Hiel, willfulness in Adonijah, capriciousness in Ahasuerus, obstinacy in Rehoboam, hypocrisy in Johanan, frivolity in Ahithophel, scoffing in Sanballat and Tobiah, jealousy in Herod, duplicity in Pilate, and perfidy in Judas, his providence clearly reveals.

Again, the preservation, and continued pre-eminence of Judah, and the family of David, very remarkably set forth the finger of Providence in the furtherance of his divine plans. While in the short period of two hundred and fifty-four years, the crown of Israel passed through nine different families, viz: those of Jereboam, Baasha, Zimri, Omri, Jehu, Shallum, Menahem, Pekah, and Hoshea; the crown of Judah was preserved in the family of David three hundred and eighty-eight years, though at times the utmost effort was made to remove it.

Loyalty to God and obedience to his law, are thus set forth as the condition of providential prosperity; and, as with the individuals, so with the nations; they rise and fall, *pari passu*, with their allegiance to God.

Thus we see the Jews sinking down under Chushan Rishathaim, and again rising under Othniel; down under Eglon, up under Ehud; down under Jabin, up under Deborah; down under Midian, up under Gideon; down under

the Philistines, up under Samuel; down under the backsliding Saul, up under David; down under Rehoboam, rising again under Asa; down under Ahaz, rising again under the good Hezekiah; down under Amon, up once more under Josiah.

Here, on the one hand, we find no depression but what is traceable to Balaam, and Ashtaroth; or the gods of Syria; or the gods of Sidon; or the gods of Moab; or the gods of the Philistines; and on the other, no elevation which is not traceable to a returning adoration for the true God, and allegiance to his law.

Under the divine Providence, this principle has been regnant in all ages of the world; and it has modified the history of every nation under heaven. For illustration "England begins to emerge from darkness under her beloved Alfred. She falls and rises subsequently, according to her theology. The advancing corruption of mother church caused the early lights, which had been kindled by her Henry of Huntington, Geoffry of Monmouth, John of Salisbury, and William of Malmesbury, to grow pale, till, at length they were substituted by the subtilities of scholasticism, and the dreams of romance.

"The Reformation came under Henry the VIII., and the country rose under his reign, and that of his son, Edward Sixth. It descended again under Mary the Papist; rose

once more under the illustrious Elizabeth ; descends again under James, and rises again under the Commonwealth ; descends once more under James II., and rises permanently under the crown of the Prince of Orange."

How true the saying of the Psalmist, "Happy is that nation whose God is the Lord."—"Righteousness exalteth a nation, but sin is a reproach to any people." A nation loyal to God is the fostered child of his Providence ; compare Spain with England, China with Europe, or Mexico with the United States, for an illustration.

There is no conception of greatness entering Old Olympus which that nation may not realize whose God is the Lord whose laws are honored, and whose name is worshipped in truth.

"Like Juno, such a nation fertilizes the earth beneath her furrow ; like Vesta, she gathers all nations to her hearthstone ; like Vulcan, she presides over the forges ; like Neptune, she rules the seas ; like Apollo, she leads the muses ; like Mercury, she is the patron of trade, and the messenger of heaven to the ends of the earth ; like Jupiter, she is concerned in all the affairs of mankind. Thus under the Providence of the true God, the Parliament of England, and the Congress of the United States, are made to hold all to bless the world, that the Pantheon ever could boast of ; yea ! more, infinitely more ; for what is Neptune to the steam-

ship? Minerva to the press? Hercules to gunpowder or dynamite? or Mercury to the telegraph or telephone? or Jupiter to the dynamo? or Apollo to our educational institutions?" Dr. Thompson.

How true the words of Asaph: "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."—(Psalm lxxv. 6, 7.) Thus the Providence of God speaks to men with no uncertain voice; she represents the Lord: "the same yesterday, to-day and forever"; the same in the universality of his law, the immutability of moral principles, the maintenance of his own divine Perfections, and the promotion of justice and eternal righteousness and truth.

Providence also gives special emphasis to the fact that God, not only always has, and always will, recognize a moral distinction between good and evil, truth and falsehood, loyalty and disloyalty to his divine authority and laws, but that he also treats men, and deals with them accordingly.

Thus God in his providence ever verifies what he taught by his Prophet centuries ago: "Say ye to the righteous it shall be well with them; but woe unto the wicked, it shall be ill with him, for the reward of his hand shall be given him."

As this fact is deeply involved in the doctrine of future rewards and punishment, let it be borne in mind that it is all the more weighty and serious from the special emphasis Providence thus places upon it. Let us not be deceived; what God has written in his book of Providence is as undeniably true and reliable, as is everything contained in his book of Holy Writ. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and justice are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory." —(Psalm xcvii. 1-6.)

"He maketh kings to sit in sovereignty;
He maketh subjects to their power obey;
He pulleth down, he setteth up on high;
He gives to this, from that he takes away;
For all is his; what he will do, he may."

—*Spenser, "Faerie Queene."*

X

NATURE—GOD'S IMPARTIAL INTERPRETER

“How best unfold
The secrets of another world, perhaps
Not lawful to reveal? Yet for thy good
This is dispensed; and what surmounts the reach
Of human sense I shall delineate so,
By likening spiritual to corporeal forms
As may express them best; though what if earth
Be but the shadow of heaven, and things therein
Each to the other like, more than on earth is thought?”

It will not be denied that there has long been, and still is to a certain extent, to-day, a conflict between scientists and divines; but true science itself and revelation—Nature and the Bible—have evidently, always agreed in perfect harmony.

Professor Huxley never wrote anything more true than when he penned: “Men of science, like young colts in a fresh pasture, are apt to be exhilarated on being turned into a new field of inquiry, and to go off at a hand gallop, in total disregard of hedges and ditches, losing sight of the real limitations of their inquiries; and to forget the extreme imperfection of what is known.”—“Origin of Species,” Lecture I.

At the meeting of the British Association in 1865, some six hundred and seventeen scien-

tific men signed a paper containing the following declaration: "We conceive that it is impossible for the Word of God, as written in the book of Nature, and God's word written in Holy Scripture, to contradict one another, however much they may appear to differ. We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us to see as through a glass darkly, and we confidently believe that a time will come when the two records will be seen to agree in every particular."—"Current Discussion in Theology for 1883," pp. 7, 8.

Godet beautifully says: "Revelation and Science are two rays which proceed from different sources, the one from heaven, the other from earth, but which in combination produce perfect light. The one pictures to us the idea in the mind of the great Worker, the other brings to our sight the concrete image of the work."—"Biblical Studies," p. 81.

Nature may be looked upon as a veritable "Urim and Thummim," a material "Shekinah," ever enshrouding and yet revealing the glory of the Eternal. "Day unto day uttereth speech, and night unto night sheweth knowledge." (Psalm xix. 2.) Her manifold forms and hues are but the outer folds, the waving skirts and fringes of that vesture of light in which the In-

visible has robed his mysterious and essential loveliness.

Every leaf, every dewdrop, and every spear of grass, bear the impress of his touch; some of his beautiful thoughts are crystallized in hoarfrost and snowflakes; others are materialized in fragrant roses and blooming flowers; rainbows and glorious sunset visions are the products of his easel, while all the twinkling stars ever swell the chorus: "The hand that made us is divine."

Here we may "touch the hem of his garment."

Mighty God ! All-comprehending
Are thy works and ways profound ;
Thy perfections, vast, extending
Far beyond earth's narrow bound.
Thou dost deign thy love unfolding,
Wrapt in vests of golden hue,
To reveal to man, beholding
Thy rich glories shining through.

May not I in leaves and roses
And the lilies of the field,
As my faith in thee reposes
Touch thy garment and be healed ?
Teach my stupid heart reviewing
Nature ever fresh and new,
That faith's touch is life-renewing,
By thy glories shining through.

Creation is a standing wonder; but it would seem that other wonders are necessary to im-

press its deeper lessons upon our stupid and insensible hearts.

“It requires the sudden multiplication of the loaves and fishes at Capernaum, to explain to us the mystery of the harvest of the land and the sea. It needs the miracle of Cana to show us who it is that is gradually converting water into wine in every vineyard. It needs the virtue flowing from the ‘hem of his garment’ at the touch of faith, to disclose to us the source and the meaning of the medicinal virtues stored up in the laboratory of nature to alleviate human suffering. It needs the overthrow of the walls of Jericho by trumpet blasts, to convince us that the seen is governed by the unseen, and that all must yield to the iron tooth of destiny, and to the subtile and invisible forces of the universe. It needs the calming of the stormy waters of Gennesaret to satisfy us that the powers of nature—which seem so arbitrary and destructive—are held in leash by him whose hand controls all the elements.”

The philosophy of miracles is, therefore the revelation of the living God, as the God of nature, maintaining the order of his universe, with which history abounds with many impressive illustrations.

Rothe will ever be in the right as against the anti-miraculists, when he thus addresses them: “Look to yourselves and see whether you can

interpret history without miracles; whether you can put them aside and yet give a pragmatic explanation of established historical results, the key to which we who believe in miracles already possess.

"I, for my part, assuredly do not believe in miracles from dogmatic cupidity, but in the interests of history, because I cannot dispense with them as historical explanations of certain indubitable historical facts. I do not find that they make rents in history; but, on the contrary, that by their aid alone am I able to get over its gaping chasms."—"Modern Doubt and Christian Belief" Christlieb, p. 544.

Dr. Wescott in his work on Miracles, says: "The order of the universe has a spiritual root. The purpose of love which changes is also the purpose of love which directs it. He who can bind and loose the forces of nature, has thus revealed the eternal purpose in which they originate."

"The heavens declare the glory of God; and the firmament sheweth his handiwork." Every object speaks of his greatness and power. The mineral kingdom reveals his stability; as, "The Rock of our salvation." The vegetable kingdom exhibits his beauty; as, "The Rose of Sharon," and the "Lily of the valley." The animal kingdom portrays him in his strength, and self-sacrificing innocence; as, "The Lion

of the Tribe of Judah"; and the "Lamb of God which taketh away the sin of the world." The sun declares his glory; as, "The Sun of Righteousness." The stars proclaim his effulgence; as, "The bright and the Morning star." And the harvests of the earth repeat his equity and retributive justice; for, "whatsoever a man soweth that shall he also reap." How apropos the lines of Sir W. Jones:

"The heavens are a point from the pen of his perfection;
The world is a rosebud from the bower of his beauty;
The sun is a spark from the light of his wisdom;
And the sky is a bubble on the sea of his power."

XI

THE TESTIMONY OF SCIENCE AND GEOLOGY

THE natural sciences, astronomy, geology, chemistry, psychology, together with the whole series in all departments of knowledge, are only so many codifications of, and commentaries on nature's laws and principles.

Of her primordial elements nothing is known but some of the laws by which they are governed. And as we have seen in chapter iv. that "Laws are simply the methods of action of the omnipresent, infinite Will," "the natural methods of the divine procedure,"—"the ways in which God acts,"—"the present thought of Deity," it follows, that the law is clothed with a majesty and authority in all respects equal to the nature of him whose action the law outlines, or describes. If the law is "the present thought of Deity," it is as holy, pure, and good, as is he, since God's thoughts are in perfect harmony with himself.

And moreover, he who presumes to trifle with law, or complain of its demands, or oppose its claims, and deny its authority, antagonizes not simply nature, but nature's God as well.

We meet God in every law, be it ever so minute; and as we treat the law, we treat him.

All the natural sciences founded in nature and the nature of things, are a unit in their testimony that God's law cannot be violated with impunity, but every transgression brings inevitable penalty.

Nature is wide and deep, yet so far as human genius has trodden her vast domain, not one single exception to this principle has ever been found; and because law is unchangeable, universal and eternal, it follows that the same holds true also in regions far beyond the sweep of human ken, everywhere, and forever.

Nature is a fearful exhibition of the unrelenting impartiality of the Almighty. She knows no clemency, no pardon for the transgressor of her laws, because she has no atonement. Whatever or whoever you are, if you violate law you incur its penalty. From the king on his throne to the peasant on the highway, there is no exception, no partiality, no exemption from the never-failing penalty.

Plato quaintly taught: "In nature there is no forgiveness of sin. Sin and punishment walk this world with their heads tied together; and the rivet that binds their iron link is a rivet of adamant."

There is nothing written more legibly over the vast face of nature, in the language of all the sciences, than the eternal truth that it is utterly impossible to defraud or rob one of

God's laws of its honor and majesty ; utterly impossible to violate its precept and escape its vindictory sanction, or punishment proportionate to its authority. Transgress her law, and it pursues you, and sooner or later, if not instantaneously, will bring you to judgment ; and neither sympathy, love, nor tears can in the least relax the sentence, or abrogate its impartial penalty.

Law is God's method of procedure, his will in operation ; and it follows that the innocent babe burned to a crisp in a conflagration, no less than the presumptuous and reckless youth dashing over the Falls of Niagara to his death, are equal demonstrations of the authority of law—God's impartial method of action—his “present thought in operation.”

Despite our sympathies and tears, the incineration of the child, and the sudden death of the young man, are not to be compared with the unsullied majesty of God's immutable law which in both cases had been violated ; a law whose integrity must uphold the majesty of moral government and the honor of God's throne, through the sweep of eternal years.

To say as some dare to assume, that this represents Deity as unkind and cruel, is to place ourselves in judgment over the Omnipotent. Is it not true that “the law of God is his mode of action” ? (see Chap. iv.),—and do

not such events, sad as they are, frequently take place in violation of his inexorable law? And whatever may be our feelings and views concerning them, they do not and cannot change the facts in the case.

Dr. J. B. Thomas in his admirable work entitled "The Old Bible and the New Science," p. 207, lays down three propositions which may throw some light on the subject in hand. He says:

1. "Nature knows no reversal, or suspension of law.

2. "Nature knows nothing of contrivance to obviate the disastrous working of law.

3. "There is in nature no fickleness, but one continuous plan."

Hence we conclude that God is not to blame for disasters. No doubt there is a mystery of suffering, a mystery of what we call calamity, and a mystery of Providence, which it is not our prerogative to probe.

As we claim the right to keep our own secrets, we should certainly accord the same right to the Almighty. God has his secrets, and ever

" Moves in a mysterious way
His wonders to perform."

He never pauses to explain, or to apologize for his procedure; but always and everywhere

and at any expense, maintains and upholds the majesty of his inexorable law, with an unrelenting impartiality. And if sometimes the execution of his law seems to us "cruel," "unkind," "tyrannical," or "pitiful," it does not change the facts in the case, and with these alone we have to do. It is to be at least supposed that whatever God does is right and proper, whatever may be its appearance from the earthly side of the picture. And the question of eternal punishment must be settled on the same basis.

But let Nature herself speak on this subject. I quote from "The Testimony of the Rocks," by Hugh Miller, Lecture Second :

"We are told by Goethe, that he had attained his sixth year when the terrible earthquake at Lisbon took place; 'an event' he says, 'which greatly disturbed his peace of mind for the time.' He could not reconcile a catastrophe so suddenly destructive to thousands, with the ideas which he had already formed for himself of a Providence all-powerful and all-benevolent. But he afterward learned, he tells us, to recognize in such events the '*God of the Old Testament*.'

"I know not in what spirit the remark was made; but this I know, that it is the God of the Old Testament whom we see exhibited in all nature, and all Providence; and that it is

at once wisdom and duty in his rational creatures, however darkly they may perceive, or imperfectly they may comprehend, to hold in implicit faith, that the Adorable Monarch of all the past and of all the future is a King who 'Can do no wrong.'

"Ever since animal life began upon our planet, there existed in all departments of being, carnivorous classes, who could not live but by the death of their neighbors and who were armed in consequence for their destruction, like the butcher with his axe and knife, and the angler with his hook and spear. This exhibition of tooth and spine and sting,—of weapons constructed alike to cut and to pierce,—to unite two of the most important requirements of the modern armorer,—a keen edge and a strong back,—nay: stranger still, the example furnished in this primeval time, of weapons formed not only to kill, but also to torture;—[as for example, the sting of the *Pleuracanthus* of the age of gigantic fishes, was sharp and polished as a stiletto, but from its rounded form and dense structure, of great strength; along two of its sides, from the taper point to within a few inches of the base, there ran a thickly-set row of barbs, hooked downward, like the thorns that bristle on the young shoots of the wild rose, which must have rendered it a weapon not merely for destruction, but also of

torture],—must be altogether at variance with the preconceived opinions of those who claim that such an economy of warfare and suffering, —of warring and of being warred upon, would be unworthy of an all-powerful and all-benevolent Providence, and in effect a libel on his government and character.

“But that grave charge we leave the objectors to settle with the great Creator himself. Be it theirs, not ours, according to the poet;

“‘To snatch from his hand the balance and the rod,
Re-judge his justice, be the god of God.’

“Be it enough for the geologist rightly to interpret the records of creation, to declare the truth as he finds it; that he from whom even the young lions seek their food, and who giveth to all the beasts of the field their meat in due season, always wrought, as he now works in the animal kingdom. That he gave the primeval fishes their spines and stings; to the primeval reptiles their trenchant teeth and their strong armor of bone; to the primeval mammals their great tusks and their sharp claws; that he of old divided all into animals of prey, and animals to be preyed upon; nay, further, passing from the established truths of geologic to one of the best established truths of theologic science,—God’s eternal justice and truth,—let us assert, that in the Divine government

the matter of fact always determines the question of right, and that whatever has been done by him who rendereth no account to man of his matters, he had in all ages and in all places an unchallengeable right to do."

Thus nature itself answers a multitude of objections. Let him who teaches that future punishment for sin in this world would be "cruelty in God," face these facts in nature, as to his claims of "cruelty."

If God is "cruel" enough, if you cast yourself over a precipice, to crush you, if into the fire, to burn you, if into the sea, to drown you, be not deceived; he may be "cruel" enough eternally to punish the incorrigible sinner.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.)

XII

INFINITY—FINITUDE—DESTINY

As the term "infinite" frequently appears in these pages, and as it is so deeply involved in the discussion of the subject under consideration, it is all-important that we should know something of its true import, use, and application. No word is more common in moral theses; yet perhaps none is less definitely understood, and more frequently misapplied, which often leads to perplexing confusion. The term infinite, Webster says, denotes "boundless," "unlimited"; but we cannot be too careful in applying it definitely as an adjective to its proper subject, if we would avoid confusion.

Infinity does not include all things. When I say, that a perfectly straight line is infinitely straight, I do not take in either its width, density, or its length, but simply and solely its straightness, and in this respect the line is infinite. Take two infinite series in common arithmetic; both series are infinite, and in this one respect they are precisely alike; but their respective sums are variable quantities; these are finite, while the series themselves, as series, are both infinite.

Mark Hopkins maintains that when the term "The Infinite" is used indefinitely we shall always be entitled to ask, The Infinite of what? He says: "This form of expression has its place and use, but like 'The Unconditioned,' 'The Absolute,' it is so remote from ordinary lines of thought, and so vague and hazy that it has special fitness for use when men would darken counsel by words without knowledge."—See "Outline Studies of Man," p. 67.

Joseph Cook says: "The Absolute and the Infinite are words that have no real significance unless taken in connection with some quality."—"If you speak thus of space without stating in what quality the object named is infinite or absolute, you at once confuse men, because you do not express a definite idea."—"Conscience," p. 160.

When we suppose that infinite or absolute includes all things, we readily fall into the delusion of Mansel, and Hegel, who concluded that as God is absolute his nature embraces everything, evil included.

Our intuitions tell us that space is infinite, and we are as certain of this as we are that space is at all. We cannot conceive of a boundary beyond which there is no more space, and this means that we cannot but think of space as infinite; "its centre is everywhere and its circumference nowhere."

In imagination suppose yourself standing in this centre, and from this point let mathematical lines radiate endless in every direction; let each two of these lines make an angle of one degree, and let the points be sufficiently numerous to fill up the whole circle of three hundred and sixty degrees. Now each pair of these lines forms the legs of a triangle of endless extension, and therefore each triangle is infinite; thus we have three hundred and sixty infinities within one grand infinity—infinite space.

But note here, these triangles are infinite only in one specific quality,—extension; their sides converging to a point, are limited and therefore finite; but in extension they are unlimited, and in this respect alone they are infinite. Thus we see that an object may be finite in one quality, while it is infinite in another. We may have infinite degree with finite duration, as illustrated in the sufferings of Jesus Christ in atonement; or finite degree with infinite duration as illustrated in the future punishment of the finally unsaved. Both happiness and misery may thus be finite in one sense and infinite in another.

Every moral act of man, good or bad, has infinite bearings, and in this sense it is infinite. It becomes a factor of endless causation, and therefore infinite in the same sense that end-

less punishment is infinite, and for the same reason. We cannot be too exact in our discrimination. We speak of time as infinite, but we simply mean that it is infinite in one respect, duration. "We cannot fully conceive the quantity but we may the quality of an infinity."

Time is the same in its infinite as in its finite development. Space is the same in its infinite as in its finite development. As to quality the same is true of power, goodness, benevolence. What is inconsistent with goodness is inconsistent with infinite goodness. What is intrinsically sinful and deserves punishment in the sight of justice, will also be sinful and deserve punishment in the sight of infinite justice.

"Where the tree falleth, there it shall be." (Eccl. xi. 3) "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Rev. xxii. 2.)

But all these infinities, like the angles in the above circle, are, in the nature of things, circumscribed within the limits of the divine perfections. Justice within the sphere of law; mercy within the sphere of justice, and goodness within the harmonies of the divine Nature. The ethical character of God, the law of his own existence and self-consistency, must be the

measure of all his infinities, wherein one infinity measures another infinity.

Joseph Cook says: "Such is God, that he cannot deny himself. A moral impossibility inheres in the nature of a Perfect Being. The cans and the cannots of all science spring out of the impossibilities existing in a Perfect Being. We cannot have an upper without an under; we cannot make the whole less than a part; we cannot erase the difference between right and wrong, because the nature of things will not reverse itself. God, in other words, cannot deny himself."—Chautauqua Lecture.

Dr. Rogers said: "The three acutest men with whom I was ever acquainted, James Mackintosh, Malthus, and Robus Smith, were all agreed that the attributes of the Deity must be in some way limited, else there would be no sin and misery." And Leibnitz quotes Bayle to the same effect in his "Théodicée."

To this the Rev. Orville Dewey adds: "It was just as impossible for God to frame a nature, moral, finite and free, and exclude from it all liability to sin and error, as to make two mountains without a valley, or to make the three angles of a triangle equal four right angles."—See Lowell Lect. on Problem of H. Destiny, p. 36.

God is infinite in holiness, wisdom, and self-consistency; and therefore, in the language of

the Bible, there are certain things which he cannot do.

(a) "He cannot deny himself."—(II Tim. ii. 13.) (b) "It was impossible for God to lie."—(Heb. vi. 18.) (c) He cannot look on iniquity with approbation.—(See Hab. i. 13.)

The "cannots" here are not questions of his infinite Power, or of his infinite Will; but they turn on the demands of the outcome of his infinite Perfections,—his own ethical character and immutable self-consistency. He cannot because he is God, infinitely holy, infinitely wise, and infinitely just.

Because he is God he cannot do otherwise than right, he cannot be unjust, nor can he abrogate the absolute, eternal and necessary moral distinctions between right and wrong,—between holiness and sin; nor can he pardon the sinner or save him from his sins and the eternal punishment they deserve, without an atonement, and not even then unless the sinner believes on the Lord Jesus Christ.

To affirm that he can, is to affirm that God can deny himself,—that he can alter the immutable and eternal principles of moral law and moral government.

Thus the presumption or hope that God will not and cannot eternally punish because he is infinite in power, and goodness, and justice, defeats itself in its appeal to infinity.

Just because God is infinite, all creatures upon whom the penalty of his law will finally fall must endure it forever, because they are finite. In the nature of things there can be no possible escape from this conclusion, sad as it is. The words of our Lord here should be sufficient to satisfy the mind of every honest inquirer: "These shall go away into eternal punishment." (Matt. xxv. 46.)

ETERNAL because God is infinite.

XIII

THE DYNAMIC FORCES AND POSSIBILITIES OF HUMAN NATURE

“How poor, how rich, how abject, how august,
How complicate, how wonderful is Man!
How passing wonder he who made him such!
Who centred in our make such strange extremes,
From different natures marvellously mix’d;
Helpless immortal, insect infinite!
A worm, a god! I tremble at myself,
And in myself am lost.”

—*Young.*

As no creature is more deeply concerned in the doctrine of future punishment than man, it is most fitting here to inquire into some of the hidden factors and principles by which he has become involved in such a serious liability.

In view of his moral nature we are not surprised that the Psalmist should say: “Stand in awe, and sin not: commune with your own heart.”—(Psalm iv. 4.)

If there is any survey within the range of human research that should stir the deepest emotions of fear, dread, and terror,—as the Hebrew word rendered “awe” in the text quoted above signifies,—it is a look into the

deep and unexplored infinities of our own moral being. "Stand in AWE before thyself, O mortal Man!"

We stand before the roaring, quaking volcano, with feelings of deferential dread and sublimity; and in the presence of the terrific thunderstorm, as its scathing lightnings shiver the monarchs of the forest, and its peals of thunder shake the eternal hills, with emotions of appalling fear; but science demonstrates that hidden in every human soul are latent elements which, when once set loose, are able to out-burn and out-roar the mightiest Vesuvius, and out-flash and out-thunder the most appalling and terrific artilleries of the skies.

The German philosopher Kant once said: "There are two things awaken in me the sentiment of the sublime, they are the starry heavens, and the *moral nature of man*."

And under the feelings of this consciousness Goethe said: "The present moment is a powerful Deity."

In the words of Augustine: "Man is a great deep, whose very hairs are all numbered before Thee, O Lord; and yet his hairs are capable of being more easily counted than the motions and affections of his heart."

Though man is a gregarious creature, he is yet a distinct individuality; and although men live in towns, social compacts and companion-

ships, yet each man is a world in himself,—a Microcosm. Mrs. Browning quaintly says:

“God collected and resumed in man
The firmaments, the strata and the lights,
Fish, fowl and beasts, and insects—all their train
Of various life caught back upon his arm,
Reorganized and constituted man —
The microcosm—the adding up of works.”

Man's individuality is not absorbed in the multitude. Though subject of the same government, and dependent on the same principles and elements with others of his race ; yet every man has an orbit of his own, an atmosphere of his own, and depths and abysses of life and being into which no eye, but the “eye that never slumbers ” can penetrate.

Over the grand portal of the temple at Delphi, in the balmy days of Greece, Solon inscribed the words, as the ultimatum of all philosophy,—“Man, know thyself.” But no human genius,—no science,—no philosophy as yet, has solved the problem.

Paul, a greater philosopher than Solon, has said: “What man knoweth the things of a man, save the spirit of a man which is in him ?” that is to say, self-consciousness is the true basis of self-knowledge ; and so far as self-knowledge is sought out, soul-consciousness is the lamp that guides the inquiring mind.

“Self-consciousness,” says the Duke of Argyll

in his "Reign of Law,"—"is the one truth in the light of which all other truths are known,—this is the one conclusion which we cannot doubt unless reason disbelieves herself."

And corroborative of the same position, Sir William Hamilton says: "The necessary data and deliverances of consciousness cannot be doubted except at the expense of self-contradiction and self annihilation; and they must be believed, otherwise we are deceived by a perfidious Creator."

No one can successfully deny these truths, as far as they go; that is, within the sphere of conscious life and being. But what we desire to impress more especially upon the mind of the reader is the fact that consciousness does not take in the entire nature of man, it is not the measure of moral being.

"THE SELF IS NOT THE EGO."

Noah Porter aptly says: "The object discerned by the act of consciousness is not the soul itself as a subject or a substance, with all its capacities and powers, for besides those which consciousness apprehends there are those which it does not reach."—"Human Intellect."

There are in the unknown depths of every human being factors of power, and mysterious forces and potentialities, unnamed and undefined, which hide and slumber beneath the surface of all consciousness. They are capable of

no analysis, and belong to the dynamics of the soul's immortality.

Sometimes they cast their mystic shadows across the conscious field, and we are amazed, as by a law of their own they assert themselves and fill the heart with strange reveries, mysterious feelings of joy, hope, grief, horror, or despair, which play their weird pranks of fast and loose, up and down the corridors of the soul, like spectral ghosts and apparitions of an unknown world.

Perhaps what the French call *ennui*, and what in vulgar phrase is commonly known as the blues, rises, like malarious fogs from these unexplored savannas of our inner being. Where is the man who has not at times, under the unconscious impulse of these occult factors, performed acts, either good or evil,—great or small, which, as he knew himself before, he never dreamed he was able of doing, and over which he pondered in profound amazement at the unknown possibilities of his nature?

What scenes of energy, toil, and endurance, dot the history of every man's life, for which he felt himself utterly inadequate until some emergency called his slumbering forces into action. And, on the other hand, what scenes of inhumanity, bloodshed, and crime, sometime break forth in a man's life, to the astonishment of his nearest friends, and to the no less amaze-

ment of himself, at his hitherto unknown capabilities.

Of this Hazael is a vivid illustration. When the prophet revealed to him, what cruelties, outrages, and murders he would ere long commit, he replied in confused astonishment,—“But what, is thy servant a dog that he should do this great thing?” The awful revelation was as astounding to him as it was affecting to the weeping prophet.—(II Kings viii. 11–13.)

The sorrowful case of Peter illustrates the same fact. In one hour he really felt and professed to love his Lord even unto death; when in the next he denied him thrice.—(Luke xxii. 33, 34, 61.)

How true the words of George Eliot:

“There is a great deal of unmapped country within us which would have to be taken into account in explanation of our gusts and storms.”
“Daniel Deronda.”

Such strange phenomena, such seemingly infinite resources of power, welling up from the nether depths and unexplored chambers of soul-being, are the unmistakable signs and evidences of the startling fact that far down beneath the zone of human consciousness, are armories of hidden weapons; regiments of untold potentialities; slumbering engines and dynamos of unmeasured energies; smouldering fires of the most vehement intensities; and pent-up forces,

more minacious than thunderbolts, all unknown to conscious life and being. The illimitable capacities and possibilities of human nature have never yet been calculated; nor is there a datum from which such calculation can be made.

The old adage, "That a man may become an angel in moral beauty, or a devil in moral baseness," is as literally true as it is hoary with age.

In the fathomless depths of his being, there are hidden necessities and infirmities, which need but be brought up to the surface of consciousness to make him feel and know that he is an eternal pauper, without help from his God. Hiding there also, are unknown sensibilities, and rhapsodies, which need but awake to give wings to his genius which may flood the world with rhetoric, and fill the universe with song. Here, too, like hibernating serpents, nestle in torpid repose, all the passions and undefined elements which once aroused will kindle a hell in the human breast as hot as Pluto's Fire, and, on the other hand, possibilities and efficiencies which by heaven's aid may attain the bliss of Paradise. Man can covet no sweeter heaven—he needs no hotter hell.

How true the words of Milton:—

"The Mind in its own place and in itself,
Can make a heaven of hell—a hell of heaven."

Truly, "Man is fearfully and wonderfully made." He is a wonder to angels, a wonder to the universe; and he ought to be a wonder to himself. Organized as he is, he touches powers more formidable than the lightnings—influences that outstrip the sweep of rolling suns, and existences coequal with the immortality of Deity. The wreck of a world would be a disaster less shocking and direful than the eternal ruin and loss of such a being.

He who trifles with his own soul is infinitely more foolish than he who plays with a cobra or a cyclone.

We may rest assured that the moral enginery which heaven has interposed for the salvation of such a complex, unfathomed, and unnumbered creature as man, is no trifling affair. If its meritoriousness reaches the fathomless depths, and all the unknown and unmeasured necessities of human life and being, which it absolutely does, then it is infinitely greater, and broader, and deeper, than human consciousness can ever realize, or human knowledge ever encompass.

Thank God:—Jesus can save though great and infinite is the work. If your soul has wants and depths you cannot fathom, so has his grace. If your aspirations sweep the eternities, and soar to heights you cannot scale, —so

does his love: he is above, beneath, and all in all, to him that believes.

Then stand in awe of thyself, O mortal man. Think not thyself able to take care of a nature, a being, a soul, like thine. Heed! Oh, heed the overtures of heaven for thy safety, lest through the boundless sweep of eternal years, thy sins shall cause all the portentous and unmeasured potentialities in the deeper caverns of thy soul, to rise like hideous ghosts, to torment thee amid the pillories of eternity, with a scourge of a thousand scorpions.

Pythagoras very truly says: "Let every man when he is about to do a wicked act, stand in awe of himself and the dread witness within his own breast."

"The soul of man is larger than the sky, deeper than the ocean, or the abysmal dark of the unfathomed centre."—Coleridge.

XIV

MORAL CHARACTER AND ACCOUNTABILITY

PRIMEVAL man, the Bible tells us, "God created in his own image." He was, therefore, in the beginning, not a savage, akin to some monkey ancestor, as some evolutionists would have us believe. The consensus of the ablest scholarship of the world, the testimony of modern discoveries, geology, anthropology, archeology, as well as history, traditional, monumental, and written, no less than the Bible, all unite their voices in flat contradiction of this extravagant presumption.

J. M. Arnold says: "The doctrine of the original integrity of man, and of the subsequent moral and religious degeneracy of mankind, underlies the doctrine of the four ages of the world. Man's original innocence and subsequent degeneracy is the leading dogma of ancient paganism." He finds it amongst the ancient Chinese, Egyptians, Hindus, Arabs, Assyrians, Peruvians, and even Greeks, and quotes some of the ablest writers of antiquity in proof of the facts.—See "Genesis and Science," Chap. iv.

The Duke of Argyll says: "Scholars who

have begun their search into the origin of Religion in the full acceptance of what may be called the savage theory of the origin of Man,—who, captivated by a plausible generalization, had taken it for granted that the farther we go back in time the more certainly do we find all Religion assuming one or other of the gross and idolatrous forms which have been indiscriminately grouped under the designation of Fetishism,—have been driven from this belief by discovering to their surprise that facts do not support the theory.

“They have found, on the contrary, that up to the farthest limits which are reached by records which are properly historical, and far beyond those limits to the remotest distance which is attained by evidence founded on the analysis of human Speech, the religious conceptions of men are seen, as we go back in time, to have been not coarser and coarser, but simpler, purer, higher,—so that the very oldest conceptions of the Divine Being of which we have any certain evidence are the simplest and best of all.”—See “Unity of Nature,” p. 541.

No less weighty are the words of Sir J. W. Dawson, LL. D., F. R. S. In speaking of the Engis and the Neanderthal skulls he says: “These skulls are probably the oldest known in the world, and all anatomists and archeologists admit their high and human character. They

indicate that man's earlier state was the best,—that he had been a high and noble creature before he became a savage; they justify the tradition of a Golden and Edenic Age, and mutely protest against the philosophy of 'progressive development' as applied to man."—See "The Meeting Place of Geology and History," pp. 61, 66.

Endowed with all the dynamic forces and possibilities of action and achievement as set forth in the last chapter, man is naturally and constitutionally a religious being, and by the psychological laws of his profound nature, necessarily a worshipper, be he civilized or uncivilized, Christian or pagan. No man can work theism, as an active, practical force, out of his soul; a fact which history verifies in declaring that men everywhere always have been religious in some form.

Dr. Cutter, president of the Western Reserve College, of Ohio, says: "The attempt to prove that there are tribes of atheists is a failure. There is everywhere worship of gods, often degraded and degrading, but some service rendered as due to the gods, or required by them."

Dr. Schaff says: "Heathenism is essentially a corruption of man's original consciousness of God." On this point Plutarch, himself a heathen and a disciple of Plato, remarks with much

truth and beauty: "There has never been a state of Atheists. If you wander over the earth, you may find cities without walls, without king, without mint, without theatre or gymnasium; but you will never find a city without God, without prayer, without oracle, without sacrifice. Sooner may a city stand without foundations, than a state without belief in the gods. This is the bond of all society and the pillar of all legislation."—See "History of Apost. Church," p. 140.

Thiers says: "Whether true or false, sublime or ridiculous, man must have a religion. Everywhere, in all ages, in all countries, in ancient as in modern times, in civilized as well as in barbarian nations, we find him a worshipper at some altar, be it venerable, degraded, or blood-stained."—"Consulate and Empire."

And Theodore Parker, amid the uncertainties of his own philosophy was compelled to say: "Yet if he would, man cannot live all to this world. If not religious, he will be superstitious. If he worship not the true God, he will have his idols."—"Miscel. Writings," Es. I.

Charnock says: "It is so twisted with reason that a man cannot be accounted rational, unless he own an object of religion; therefore, he that understands not this renounceth his humanity when he renounceth divinity."—Charnock on the Attributes, Vol. I., p. 30.

Geikie maintains that amongst the ancient Acadians, Chaldeans, Phenicians, and Babylonians, "Some idea of the guilt of sin and its due punishment, the belief in the immortality of the soul, in a judgment to come, and in a place of punishment, were articles of the popular creed."—"Hours with the Bible," p. 258.

Dr. W. C. Dendy, senior surgeon to the Royal Infirmary of London, says: "The doctrine of the Brahmins all attest their creed of *theism*, if we interpret aright the evidence of the learned Pundits of Benares, especially in the Gentoo code, and the records of Abul Fazel in the 'Baghvat Geeta,' an episode in the poem of the 'Mahabarat,' written to prove the unity."—See "Philosophy of Mystery," p. 192.

These facts go far to prove the psychological truth that man is a religious being,—capable of moral character; that he intuitively recognizes a distinction between right and wrong, and the necessary connection between willful deeds and personal responsibility.

We have seen in chapters i. and ii. of this volume, that man is a free agent—"He is as he thinks." He thinks as he believes, and his beliefs, volitions, and intentions, make up the web and woof of his moral character.

By a necessity of his nature every moral agent knows himself to be free. He can no more hide this fact from himself, or reason him-

self out of the conviction of its truth, than he can speculate himself into a disbelief of his own existence. He may in theory deny either, but in fact he knows both. He cannot possibly escape the testimony of his own consciousness and intuitions, and he is no surer that he exists, than that he is free to act. That freedom is essential to moral character, is an established truth alike in science and theology.

The Duke of Argyll says: "There can be no moral character in any action, so far as the individual actor is concerned, apart from the meaning and intention of the actor. The very same deed may be good, or, on the contrary, devilishly bad, according to the inspiring motive of him who does it."—"Unity of Nature," p. 334.

Dr. Wayland maintains, that "the moral quality of an act resides, not in the external act itself, nor in the external conception of it, but in the intention."—"Moral Science," p. 30.

"Strictly speaking," says President Finney, "moral character belongs only to choice."—"All virtue does and must consist in the supreme ultimate intention."—Theol., p. 450.

"All sin or holiness consists, not in volition, but in elective preference, choices, intentions, moral motives; and you judge all men by their intentions in the last resort."—Joseph Cook, "Conscience," p. 189.

Mark Hopkins quaintly says: "Moral and responsible action, is action from choice, or rather, it is the choice itself. A being with no power of choice can be neither moral nor responsible; and when the choice is made the moral character of the act, and all that pertains to it, is determined."—Outline Studies of Man, p. 261.

With this principle, human nature and experience agree. How frequently, when a man is apprehended in a misdemeanor, or a crime, do we hear the apology,—“I didn’t mean to do it,”—“I intended no harm by it,” etc. All such excuses, so very common and spontaneous, betray the abiding conviction in every breast that the real guilt of our deeds turns on their ultimate intentions. Clearly, a forced action, compelled either by circumstances, or by authority, can neither enlist the will, nor carry the intentions with it; and therefore it must be destitute of moral quality; and while harm or mischief may attend the action, yet to the actor himself there can attach neither moral guilt nor responsibility. “Intention is nothing less than a resolved choice.”

Moral action involves such a choice, or such an intention, and it is good or bad as the intention is good or bad.

It follows, therefore, as moral character is the product of our own free will and intentions,

that we are, morally, just what we intend to be. We may not be so intellectually, socially, or even religiously, as circumstances may defeat our efforts; but we are so morally because every element in the superstructure of moral character turns on the intentions, and these are always what we determine them to be.

This principle is as old as Christianity itself; it came from Greece to Rome, where it was formulated into proverbs: "My intent gives a name to my act." "An act done against my will is not my act."—(Latin Proverbs.)

It follows, therefore, as a conclusion which no one can successfully gainsay, that every man's moral character is his own, as the product of his own free will, his own free choice, and his own self-determined intentions; and, therefore, he is responsible for it as its chief architect, meriting praise if good, and blame if evil. This principle accords with the consciousness of mankind. The words blame, praise and guilt are common to all languages, and there is perhaps not a tribe amongst the civilized or uncivilized peoples on the face of the globe, which does not hold men responsible for their conduct, and in ratio with their states of civilization, praiseworthy, or blamable, and punishable, in proportion to their free will and intentions in the deed done. If a man intends evil, though perchance he may do us good, we do not excuse

him, but hold him guilty of the crime which he intended. So if he intends good, but perchance does us evil, we do not and cannot condemn him.

This principle is also emphasized by the practice of our courts of criminal law, which have always in every civilized country, assumed it as a first truth. They always inquire into the *quo animo*; that is, the intention, and judge accordingly.

The universally acknowledged truth that lunatics are not moral agents and responsible for their conduct, is but an illustration of the fact that the truth we are considering is regarded and assumed as a *first truth or reason*.

As moral character is not exchangeable, nor yet transferable to another, it is evident that every man must stand for his own, as involving a responsibility from which he cannot possibly escape. We see thus how moral character becomes so deeply involved in the doctrine of future punishment.

If responsibility attaches to character, and that character is your own; if it is good and deserves praise, "no one can take thy crown"; but if it is bad and deserves punishment, no one is responsible but yourself.

But man is not only responsible for his moral character as he has made it to this present hour, but he is equally responsible for what

he should have made it, under God, and for what it ought to be in his sight.

This brings before us man's moral obligations, a subject so important and vital to the doctrine under consideration in this treatise, that it seems to demand a separate chapter.

XV

MORAL OBLIGATION—THE MEASURE OF RESPONSIBILITY

WEBSTER once being asked what his greatest thought was, replied: "The greatest thought that ever entered my mind was that of my personal responsibility to a personal God. There is no evil that we cannot either face or flee from but the consciousness of duty disregarded. A sense of duty pursues us ever; it is omnipresent like the Deity."—See "Webster's Works," Vol. VI., p. 105.

No less thrilling are the words of Kant, the great German philosopher: "Duty! wondrous thought, that workest neither by fond insinuation, flattery, nor by any threat, but merely by holding up thy naked 'law in the soul,' and so extorting for thyself always reverence, if not always obedience; before whom all appetites are dumb however secretly they rebel;—WHENCE THY ORIGINAL?"—Scientific Sophisms by Dr. Wainwright, p. 289.

Nothing in the field of human consciousness is more common to man than the sense of moral obligation.

All men know and feel that there are some

things which they ought to choose and perform, and others which they ought to reject and avoid. This feeling of obligation is the voice of God in the human conscience. Man did not create it, or place it there; and he cannot eradicate it, silence, or cast it aside.

It does not wait to be consulted, or advised with; it is not the product of education or even religion; it is not dependent on any notions concerning our origin or destiny.

It springs up spontaneously, and asserts itself magisterially. It ever carries with it forebodings of punishment for wrong-doing, and peace of mind and a sense of safety on right-doing. Its voice is never silent and always tells us that the right ought to be performed, and that the wrong ought not to be done.

“Ought is an unfathomable deep. An intuition of rightness and oughtness lies at the centre of it. In every individual, moral good is simply what ought to be, and moral evil what ought not to be, in the choices of the soul among motives.”—Joseph Cook, “Transcendentalism,” p. 181.

Dr. Hodge says: “The idea of oughtness is the essential constitutive idea of virtue. This is simple, irresolvable, ultimate. The essence of all that is moral, is, that it ought to be. Every discrepancy from all that ought to be, even to the uttermost, is of the nature of sin.

All that is moral is eternally and intrinsically obligatory on all moral agents; all that is not obligatory is not moral."—"Atonement," pp. 55, 72.

The Duke of Argyll says: "That which we mean when we say 'I ought,' is a meaning which is incapable of either analysis or reduction; it is uncompounded, and no combination of other things will give the idea of obligation."—"Unity of Nature," p. 323.

Obligation being "simple," "unresolvable" and "ultimate," it follows that it is utterly impossible analytically to resolve it into any elements more simple; and if the question be asked why we ought to do right, no other answer can be given than that moral obligation is an ultimate fact of consciousness, having its own reason in itself and from its very nature necessarily supreme.

"We challenge the world to prove," says Dr. Hodge, "that mankind are destitute of the idea of 'right,' of 'oughtness,' or of 'justice.' The idea of moral obligation is ultimate and independent, and therefore it is intrinsically supreme and absolute."

"Personal disloyalty to the infinite oughtness," says Joseph Cook, "is sin; and I am just as sure that I am under obligation to what ought to be, as I am that a part is less than the whole."

Again: We have seen in the preceding chapter, that moral character belongs to the intentions, and every man's character is his own, for which he is alone responsible. But this does not measure his responsibility; he is also responsible for what *he ought to be*. No man's character is complementary to, or commensurate with his moral obligation, for "All have sinned and come short of the glory of God." In the nature of things:—

1. The oughtness of moral government is the measure of man's obligation.

2. But the oughtness of moral government is infinite.

3. Therefore the measure of man's moral obligation is infinite.

The standard of moral obligation can be nothing less than that of infinite and absolute moral perfection. Eternal Oughtness can admit of no lower standard.

The nature of things, the demands of the divine Perfections, and the moral equilibrium of the universe, necessitate it, and can admit of nothing less. This standard holds good, and must forever hold good, as the measure of moral obligation for all intelligent creatures in the universe,—devils, angels, and men.

But man can never meet the demands of such an infinite obligation, because he is a sinner;

and it is just as impossible for God to lower this standard to the level of man's sinful inability and infirmities, as it is for God to deny himself. Then what follows?

Alas! Man is inevitably, irretrievably and eternally lost—*without a Saviour*. From this conclusion there is no possible escape. Unless a man accepts Jesus Christ, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," (I Cor. i. 30) his case is absolutely hopeless.

Francis Wharton says: "God has established in every heart a moral tribunal armed with powerful sanctions, for the purpose of directing right and prohibiting wrong."—"Treatise on Theism," p. 131.

Under the authority and influence of such a tribunal in the human breast, Julius Müller says: "It is incontrovertible that he who is disloyal to the voice which says I ought, must also say I ought to satisfy the injured majesty of the law I violated. Sin creates an obligation to satisfy the injured majesty of the moral law."—"Doctrine of Sin," Vol. I., Chap. iii.

Therefore, as the essential characteristic of virtue is oughtness, it follows that the essential demerit of sin consists in its opposite—ought-not-ness; hence also, it is an intrinsic and immutable attribute of sin that the sinner ought to be punished, or make good the violated law.

This obligation to punishment, or to justice, is an ultimate fact of moral consciousness; it cannot be resolved into any other principle, and is the common heritage of the race. This fact is illustrated by all history of pagan sacrifices since the world began. It is witnessed by the penances in some form, universal in modern times, by all penal laws, and by the synonyms for guilt, punishment, justice, etc., common to all languages.

If we dare estimate the strength of any human impulse by the work it will do, then this perception that sin creates an obligation to satisfy the injured majesty of the moral law, on the one hand, or an obligation to punishment on the other, must be invested with a powerful force. Time after time and age after age, it has shown itself stronger than human ties, human friendship, and even death itself.

Max Muller, in an address to the British and Foreign Bible Society, said: "I may claim that in the discharge of my duties for forty years, (as professor of Sanskrit in the University of Oxford,) I have devoted as much time as any living man to the study of the sacred books of the East. And I venture to tell this meeting what I have found to be the one keynote—the one diapason, so to speak—of all these so-called sacred books—whether it be the Veda of the Brahmins, the Puranas of Siva

and Vishnu, the Koran of the Mohammedans, the Zendavesta of the Parsees, the Tripitika of the Buddhists—the one diapason—the one refrain that you will find through all, is salvation by works.

“They all say that salvation must be purchased, must be bought with a price, and that the sole price must be our own works and deservings.”

To say the least, this startling declaration of the professor, reveals the universal consciousness of obligation,—the sense of eternal “oughtness” stamped upon man’s moral being by his Maker. There are always two poles to obligation,—a positive and a negative,—oughtness, and ought-not-ness; and the moral equation, or equilibrium of the universe demands that these two poles of obligation must, in degree, measure and balance each other to a milligramme.

The law of ratios and equilibriums is universal. In nature we say, action and reaction are equal, effects correspond with causes, nature abhors a vacuum, and the law of compensation constantly seeks to restore lost equilibriums. Nature is built upon the principle of equation, and so is the moral universe as well.

There is a balancing—an equation of moral obligation, in the nature of things, as an ultimate fact of consciousness. Every man standing, in foro conscientie—before the tribunal of

his own conscience, knows, feels, and is as sure as he is of his own existence, that oughtness and ought-not-ness impose obligations of equal measure and authority. If to do what we ought to do is praiseworthy, to do what we ought not to do is equally blameworthy. If the one act is meritorious and assures reward, the other is equally demeritorious and assures punishment. If the reward is eternal, the punishment must be equally eternal. If one is infinite, both are infinite, otherwise the inequation,—inequality in moral oughtness and obligation would break the equilibrium of the moral universe; and this cannot be, as God cannot contradict himself, or deny himself—and for the same reason.

Our Divine Lord could have meant nothing less when he said: “And these shall go away into eternal punishment: but the righteous into life eternal.”—(Matt. xxv. 46.)

Our only hope is in him who—“Once suffered for sins, the just for the unjust, that he might bring us to God.”—(1 Peter iii. 18.)

This principle is recognized even in the songs of the redeemed in heaven—“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; *just* and *true* are thy ways, thou King of saints.”—(Rev. xv. 3.)

XVI

ENVIRONMENT, AND THE LAW OF HAPPINESS

So much depends upon our surroundings that some writers have ventured to say that "man is the creature of circumstances." Certain it is that our environments have much to do with our social and intellectual development; but as moral character turns on the self-determined intentions, and obligation on the eternal oughtness, as seen in the preceding chapters, we cannot make circumstances bear the responsibility of the one, nor exonerate us from the claims of the other.

In the natural world we act upon the law of environment constantly, and even unconsciously. We absorb heat, breathe the air, partake of drink and nourishment; and in many ways draw on it for the gratification of the senses, and the stimulus of life.

"The development of any organism in any direction," says Drummond, "is dependent on environment. A living cell cut off from the air will die. A seed-germ apart from moisture and soil will make the ground its grave for centuries. Human nature likewise, is subject to

similar conditions; it can develop only in the presence of its environment."

According to Herbert Spencer, "man needs nothing so much as harmonization with his environment." Every living creature and every plant has its own peculiar environment; and it is both curious and wonderful how each organism is adapted to its surroundings—fish to the water—birds to the air—insects to the flowers, and man to every zone.

Harmonization with our environment is the condition of happiness. The adaptation of constitution to condition is the law of well-being. Harmony with the laws of nature is the secret of prosperity and joy; dissonance with her laws brings misery and defeat. "Antagonize the gods and they will fight you"; oppose nature and she will punish you; befriend her and she will befriend you; harmony with her means long life, and the absence of it insures early death.

These laws come within the experience and observation of all men; the farm, the workshop, the mill, the office, the schoolroom, and the home, abound with numerous illustrations too palpable to be misunderstood.

Enjoyment demands adaptation and affinity. For illustration,—Two men, A and B—A, a pious and devout Christian, and B a worldly and reckless sinner,—walking together along a

city street, come to a saloon where the song of bacchanalian revelry and merriment floats on the evening air. We suppose they both enter it; B readily mingles with the spirit of the occasion and really enjoys the songs and the drinks. But A looks on in disgust and feelings of horror.

They leave the place; and on the next corner they come to a church where the sound of worship and the voice of prayer salute their ears. Again we suppose they both enter. Here A joyfully mingles with the worshippers and really enjoys the devotions; while B looks on, if not with horror, at least with feelings of sadness, remorse and condemnation. A is happy where B is unhappy, and vice versa, solely on account of the difference in their respective moral affinities and adaptations.

We cannot be too early and too deeply impressed with the momentous fact that happiness is not a question of place, but of affinities and adaptations: and it follows as an incontrovertible scientific principle,—a psychological law of moral being,—that if the unregenerate and impenitent sinner should by chance get into heaven, it would be no heaven of bliss to him; and in the nature of things, it never could be, unless he be morally reconstructed,—re-created,—“regenerated,” and endowed with the necessary moral affinities for such a state.

You might as well expect your horse to live and prosper in the depths of the ocean, and some ocean fish to live on the land, as to expect to find happiness and peace without the necessary adaptations and affinities.

Lock up the incorrigible, unregenerate sinner with Jesus Christ in a room, together for all eternity, and you cannot conceive of a hotter hell for such a man under such conditions, unless his heart be changed.

Thus we ever stand face to face with the self-evident, axiomatic, intuitive, and scientific postulate, that happiness and enjoyment depend, not on *locality*, but on moral *affinities* and *adaptations*. And this is precisely the philosophy which Jesus taught when he said: "Except a man be born again, he cannot see the kingdom"—(the joy, the bliss),—"of God."—(John iii. 3.)

The most stupendous forces and elements in nature are generous and kind to the man who harmonizes himself with them; but woe to him who antagonizes them; "The reward of his hands shall be given unto him." He is bound to pay the penalty of his folly in every instance,—a penalty always proportionate to his offence. Hence, as Herbert Spencer says: "Harmonization with our environment is *indispensable*."

But let us leave the field of material nature,

and pursue this principle into our moral and spiritual environment. These are even more important and momentous than the former. What then is our true moral environment? It cannot simply be our social, political and religious surroundings, and the immunities of our civilization; although these have much to do with our moral development, and properly harmonized with them they greatly augment our prosperity and happiness.

But there is something which comes into more vital and much closer proximity to us than these; so very close that nothing can possibly come between it and ourselves; it is *God*, our *moral nature*, and our *past record*—this is our present and immediate environment.

We have seen how indispensable harmonization with environment is in nature; no one for a moment questions it, doubts it, or presumes to ignore it; but harmonization here is as much more important as the soul's interests and needs are beyond those of the body.

Harmonization with God, both as to our record and our conscience, is absolutely essential to our well-being and peace of mind, in any and in every conceivable state of existence, in time or in eternity.

Among all the certainties of science and the verities of eternal principles, there is nothing more absolutely positive and more self-evi-

dently true, than the momentous fact that a man out of harmony with God and his own conscience is, and must be forever unblessed, and hopeless.

“The displeasure of God is eternal and irreconcilable against sin; for sin being absolutely contrary to his holy nature, he is eternally contrary to it; if therefore there be not a way to separate the sin from the sinner, the sinner must forever lie under the displeasure and justice of God, and endure the greatest punishment.”—Charnock on the Attributes, Vol. II., p. 182.

Out of harmony with God, he is out of harmony with nature, and the nature of things. Nature is against him, his conscience is against him, the very gods oppose him, the stars fight against him; he is out of peace with his God, his conscience and his own moral record; he is a “wandering star to whom is reserved the blackness of darkness forever.”—(Jude 13.)

The doctrine of a future hell needs no other argument to sustain it. Silence all the pulpits in the land, burn all the Bibles in the world, wipe Christianity from the face of the earth, and this immutable principle as the eternal law of well-being, still remains enthroned in its imperial authority as before. It is the voice of the nature of things, the voice of science, and the voice of self-evident, axiomatic, intuitive,

eternal truth,—a truth which Christ reduced to a single sentence,—“YE MUST BE BORN AGAIN.” (John iii. 7.)

Dr. Hopkins says: “There can be no foundation for joy except as the voice of conscience gives assurance of the harmony of the whole soul with itself and with God.”—“*Outlines, S. of M.*,” p. 291.

But the harmonization of our sinful record with our conscience requires more than regeneration and personal excellence. Regeneration necessarily carries with it both the conscience and our past record; but logically, each has its own specific demand as an ultimate fact of consciousness.

Thus it is self-evident that harmonization with God demands a moral reconstruction, “regeneration,” a “new heart” possessed with adaptations and affinities for the Divine nature; that of conscience demands pardon as the condition of reconciliation; while that of our past record demands atonement, expiation, and satisfaction to the injured majesty of the law violated.

No reformation or personal excellence of to-day, can blot out, or change our record of yesterday; nor can it relieve that record of its obligation to punishment.

Atonement is absolutely necessary to satisfy the conscience and our intuitive sense of jus-

tice and right, and without it the moral heavens of our souls are obscured and agitated with the forebodings of punishment.

Spurgeon says: "The sinner cannot possibly make any amends, any expiation or atonement for his past sins. He has already sinned; the work is done; and now, to make satisfaction to injured justice, and in this way save himself, is utterly beyond his power. For aught he can do to make amends, he is a ruined soul."—See Ser. of April 28th, 1878.

In the words of Dr. Charnock: "Obedience was our debt to the law, as creatures; punishment was due from the law to us, as sinners; we are bound to endure penalty for our first transgression, but penalty did not cancel the bond of future obedience; the penalty had not been incurred without transgressing the precept; yet the precept was not abrogated by enduring the penalty. The wisdom of God finds a medium to satisfy both—the atonement of his Divine son."—Charnock on the Attributes, Vol. I., p. 566.

As says a writer: "Never yet were the feelings and instincts of our nature violated with impunity; never yet was the voice of conscience silenced without retribution."—Mrs. Jameson, "Studies."

No man can persuade himself to believe that present excellence can discharge past obliga-

tions; nor can his conscience rest satisfied unless he is quite sure that his past debts are paid, and all his obligations fully met and cancelled. This is self-evident as an ultimate fact of consciousness.

When Socrates said: "It may be that God may forgive willful sin, but I do not see how he can, for I do not see that he ought to," he simply gave utterance to an axiomatic, intuitive truth of the human consciousness, a truth which, according to Dr. Schaff, lies at the very foundation of all pagan sacrifices in all forms of their idolatrous worship in all ages of the world. A truth which ever cries for expiation as the vital demand of harmony with our record,—ourselves,—as the only possible condition of soul-peace and well-being.

If history proves anything it shows that all systems of idolatry with all their multitudinous rites and ceremonies, and all mere morality, all science, all asceticism, art, culture, politics, and social ethics, and comforts, have universally failed to calm the agitated and accusing conscience, and to bring it into harmony with God, with itself, and with its own sinful record. Expiation is the irrepressible necessity. Science declares it, and the nature of things demands it; but it is left to the Bible to tell us how it was made and what it is;—and it speaks thus concerning it: "Whom God hath set

forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past.”—(Rom. iii. 25.)

It follows therefore, that in order to set aside future punishment, or to exempt the man who finally rejects Jesus Christ from so sad a destiny, it is necessary to ignore the consensus of the universal consciousness of the race, the testimony of pagan sacrifices for a thousand generations, the philosophy of all history, the warnings of all providences, and the nature of things; and to silence alike the voice of science, psychology and the Bible. Nothing less can possibly relieve the human conscience of the dark forebodings of inevitable and merited punishment.

He who attempts the hopeless task will find it akin to the fate of Sisyphus, the son of Eolus, who was sentenced by Pluto to roll a stone in a way which rendered his punishment eternal;—such a task would itself become an eternal punishment.

But another element of our environment, even more portentous than our past record, and our conscience, is man’s moral nature;—the abysses and potentialities which slumber beneath the surface of his consciousness.

Dissonance with our conscious environment, and ethical discord within the known, and

within the unknown factors of our being, are the legitimate fruit of sin. Sin has thrown man out of harmony with God, with himself, and with the universe.

Now, as our present and future well-being requires a perfect harmonization with our moral environment, known and unknown; and as no one can measure the depths of his own soul and estimate its infinite needs; or the demerit of sin and meet its infinite obligations; nor comprehend the nature of things, and restore the injured majesty of the moral law, it follows that every man is doomed.

Here science and the Bible again meet on the same ground, and unite their voices in declaring the sad fact that man is lost;—lost to eternal peace and well-being, because he knows not how,—nor has he the power,—to harmonize himself with his infinite environment. No doubt the salvation of a soul,—the harmonization of all its known and its unknown factors of happiness and woe, with all its conscious and its unconscious environments, is the most stupendous work in the universe of God. None but he can accomplish it.

Science cannot do it: she has no plummet that can sound the fathomless abysses of the soul; no rule to measure the unbounded potentialities of moral being; nor compass to span the infinite bearings of penal obligation; nor has

she the resources to supply their demands if known. Bovee Dods very truly says: "To discover such a perfect system of truth which the nature of man suggested and demanded, all heathen philosophers, from the earliest ages of the world down to the appearing of the Son of Man, failed. The most learned despaired, and seemed to agree with Socrates, that unless the gods interposed in man's behalf, and deigned to make known the truth adapted to his nature and wants, all human efforts to grasp it were vain."—See "Immortality Triumphant," p. 117.

Human reason and genius have always failed. You have read of Phaeton, the son of Sol, who asked that he might drive his father's chariot for one day as a proof of his divine descent; the request was granted, but what followed? He soon lost the reins of his fiery steeds, set the world on fire, and was hurled from the empyreal heavens by the wrath of Jupiter. Thus genius and reason have often presumed to drive the moral enginery of the human soul, but only to repeat a disaster even more terrific and pitiful.

He who would run a locomotive with safety must understand the hidden forces and workings of the engine; and on this principle of action, no man is able to take care of, or to save, his own soul, because the unknown quantity is infinitely greater than the known.

The Great Author of our being—he who knows all about its dangers and possibilities of weal or woe, its moral environments, its infinite needs and aspirations, has said to every man: “Come unto me and I will give you rest.”

No doubt Peter urged the same when he bade those to whom he wrote to commit the keeping of their souls unto God. All that lies on the surface of human consciousness, and all that slumbers and smoulders beneath it, unite in urging and enforcing this one great duty and privilege, as the only hope of man. “Commit thy soul unto God.”

We have the words of Christ for it that you cannot take care of it, or save it yourself. He says: “Whosoever will save his life,” (or his soul, i. e., by his own plans, in his own way,) “shall lose it.”—(Matt. xvi. 25.)

Not until you can comprehend your own being, and by dropping the plummet of inquiry into your heart, can understand the undertones of your own spirit as “deep calleth unto deep,” and echo answers echo amid the corridors and depths of infinities and eternities in the microcosm of your own soul,—that world of worlds hidden in your own breast; not until you can analyze and comprehend these can you fully know what your Lord means when he says: “Son, give me thy heart.”—“Come unto me and I will give you rest.”

XVII

MORAL GOVERNMENT—JUSTICE—LAW—SIN

THE moral government of God embraces all the principles discussed in the preceding chapters of this treatise ; but some of them need be turned over and viewed from new angles of vision, and considered in the light of new applications in their infinite bearings on human destiny. It has been taught in these chapters that “man is fearfully and wonderfully made” ; that he carries in his own being the potentialities and possibilities of eternal bliss and eternal woe ; that every man has a character ; and that character is his own as the product of his own beliefs, thoughts, volitions and intentions ; and that therefore every man is responsible for the character he has.

We have seen that all men are under moral obligation far beyond anything they have attained ; that the standard and measure of moral obligation is nothing less, and can be nothing less, than that of absolute holiness and infinite perfection ; that the moral universe involves the principle of equation, and that anything less than absolute moral perfection destroys the

moral harmony and equilibrium, and is therefore, of the nature of sin and treason in moral government.

We have seen that penalty is an essential element of law, and as the moral principle involved in every precept cannot be compromised, so the divine judgment of the ill-desert of sin involved in all penalty cannot be relaxed. We have seen that harmonization with our environment is the essential condition of well-being; and that this is an unalterable law of happiness; that law is universal, not self-acting or self-executive, but simply shows the methods of procedure and ways of God; and being both universal and unchangeable, that therefore the ways of God, or his method of procedure in one province of his empire is the same as it is anywhere and everywhere else. If he holds men responsible for their willful deeds here, he does also yonder; if he punishes sin in moral agents anywhere, he will also do so everywhere and forever.

If we find temporary exception to this law here on earth, it is due to the introduction of a remedial element into moral government—atone-ment—mediation—on account of which, "Sentence against an evil work is not executed speedily;" that is, sentence is suspended for a season to give transgressors an opportunity to repent and be saved.

We have also seen that because "God cannot deny himself," cannot reverse the nature of things, therefore he cannot annul the penalty of the law, nor relax the claims of justice, nor reduce moral obligation, nor forgive the sinner without an atonement, and not even then unless he accepts that atonement as his only hope of possible pardon.

If the measure of moral obligation to which God holds all men is a faultless obedience and an absolute perfection, it follows that God does require more of man than he is able to perform, and in the nature of things this could not be otherwise.

If this is not in harmony with divine justice, as some contend who take but a partial view of the subject, it does not change the fact that God cannot reduce the claim nor relax the obligation, because he cannot contradict himself, nor "Look upon sin with the least degree of allowance," and for the same reason.

The only cause why man cannot render to God a faultless obedience, is his own sinful, moral inability. Sin is a perversion,—an enervating degradation, and by the certainty of a psychological law, which ever works with deadly aim and purpose, we find that the more heinous and numerous the sins, the more disabled and weak becomes the sinner.

It is an old and true saying, that "Repeated

sin impairs the judgment. He whose judgment is impaired sins repeatedly."

If we test the above objection by syllogism, we have the following:

1. A man's ability to perform measures his moral obligation.

2. A man's sinfulness measures his ability to perform.

3. Therefore a man's sinfulness measures his moral obligation.

If the major premise is true, as contended for, the minor premise is true as a fact of history, and, therefore, the third follows as an irresistible conclusion.

It is a law of sin true to human experience, to reduce a man's moral ability to do good, and the greater the sinner the greater his inability; and if responsibility rises and falls, *pari passu*, with this sinful inability, it follows that when a man through sin has grown so thoroughly bad, perverted, and weak, as to be incapable of doing any good, he escapes all responsibility. This puts a premium on sin, as there can be no surer way of escaping its merited punishment. Is not this an impeachment of God's justice, an outrage of his holiness, and an insult to the majesty and dignity of moral government?

1. The place sin holds in moral government. Julius Müller uttered a great and fundamental truth when he said: "Everything in Chris-

tianity relates to the great contrast between sin and redemption; and it is impossible to understand the doctrine of redemption, which is the very essence of Christianity, until we have a thorough knowledge of sin."

Sin is one of the mysteries within the sphere of moral government, not only as to its introduction into this world, but also as to its intrinsic nature. It knows no law, obeys no law, but breaks all laws, except its own which "worketh death." It owns allegiance to no authority, honors no rule, and is the negation of all order and moral harmony. It is an abnormal outgrowth of evil which defies all analytical exegesis;—an anomalous monstrosity,—a spawn of the pit,—a universal rebel and the embodiment of treason in moral government; and yet withal, its actual existence is proclaimed by the universal consciousness of the race.

Wogan very truly says: "The only disturber of men, of families, cities, kingdoms, worlds, is sin: there is no such troubler, no such traitor to any state, as the willfully wicked man,—no such enemy to the public as the enemy of God."

Some of its properties we know. We know that sin, as Fiske says, "is intrinsically hateful and ill-deserving; it is an evil, *per se*, and not merely on account of its tendencies and consequences."

Dr. Hodge says: "The word sin in the Scriptures sets forth moral evil in three aspects—

(a) "In its formal nature it is transgression of God's law.—(See I John iii. 4.)

(b) "As a moral quality inhering in the soul, it is pollution—*macula*.—(See Rom. vi. 1-18.)

(c) "In its legal obligation to punishment it is guilt—*reatus*.

"Two things are meant by the one word 'guilt': First, demerit, or blameworthiness; secondly, obligation to suffer punishment due to our offenses."—Systematic Theology, Vol. II., p. 189.

It is in this latter sense that Christ "bore our sins in his own body on the tree," (I Pet. ii. 24) and in this sense only was He "made to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—(II Cor. v. 21.)

In the nature of things, demerit or blameworthiness cannot be transferred from person to person. Ill-desert and blame rest on the transgressor forever.

Christ bore our sins as "guilt," "*reatus*"—legal obligation to punishment, and hence a forensic element of moral government inheres in the atonement he made, as an indispensable attribute. Therefore it follows that the "moral

theory" of the atonement, held by some, and good as far as it goes, is inadequate to the demands of moral government.

"Man's ruin was brought on him by a violation of the divine law, and his recovery from that ruin, if effected at all, must take place in a manner consistent with the law.

"It is idle therefore to talk of what the atonement can do for man unless it does something for the Government of God."—Christian Doctrine—Pendleton, p. 223, 233.

Salvation must be according to law—not of the law, nor by the law, but *according* to the law, "That the righteousness,"—or requirements,—“of the law might be fulfilled in us.”—(Rom. viii. 3, 4.) And thus it is that it magnifies the law in declaring the righteousness of God in the pardon of sin.—(See Rom. iii. 25–31.)

2. By the universality of law we know that sin against God is not a private matter but a public affair.

It is held by some, "That as men are to forgive their fellow men who sin against them, and drop their differences and be at peace, therefore it must be fitting in God to forgive them also," on the same grounds.

If indeed sin were a private, a personal matter between God and man, there might be some weight in this argument.

But let us consider the difference between these two classes of offenses.

Man is not the author of moral law ; he is not the moral governor of his fellows ; he has no authority to punish moral transgressions as such. He is not the God of his fellows.

It is not as sin, but as injury or personal offense, that vice is a transgression against man ; it is not that his holiness is outraged, but that his rights, or his interests are impaired. The duty of forgiveness is imposed as a check, not upon his justice, but upon the selfishness of man ; it is not designed to extinguish his indignation against vice, but to restrain his tendency to exaggerate his own personal injuries.

As Mansel says: "The duty of forgiveness is binding upon man on account of the weakness and ignorance, and sinfulness of his nature:—that he is bound to forgive as one who himself needs forgiveness."

On the other hand—sin against God is a governmental affair. It is treason in moral government ; it is an infraction of the moral order of the universe ; it outrages divine holiness and justice ; it is a thrust at the infinite majesty of moral law, and an impeachment of the honor of God's throne. It is decidedly a public affair and cannot be hid in a corner.

Dr. Carroll Cutter, president of the Western Reserve College, Cleveland, Ohio, says :

“Nothing moral can be private and concealed ; it demands to be, it must be, public and bear upon all. It speaks out and proclaims itself. The ethical is one and universally the same. It may be silent, but it is imperious and permanent. No moral good can be private, or be hidden and wiped out unbeknown without a moral shock which will upheave the whole system.”—“Elliott’s Lectures,” p. 54.

Justice has been fittingly represented as a pair of scales in perfect equipoise ; now, as one grain of sand destroys this exact balance of the scales, so one sin destroys the moral equation of eternal equity and the equilibrium of moral government ; and this God cannot allow, because he cannot but be just and true as the ethical demand of his own being, because he cannot deny himself, and for the same reason.

Charnock speaks on this subject as follows : “Whatever is righteous is good ; sin is evil ; and therefore whatever doth witness against sin is good ; God’s goodness therefore shines in his justice, for without being just he could not be good. Every sin is injustice ; injustice breaks the order of God’s world, there is a necessity therefore of justice to put the world in order. Hence it follows, that not to punish evil would be a want of goodness to himself. Would it not be contrary to goodness, to suffer that which was designed for the support of good-

ness to be scorned and slighted? It would neither be prudence nor goodness, but folly and vice, to let law which was made to promote virtue, be broken with impunity. Would not goodness have more reason to complain for a want of justice to rescue it, than men have reason to complain for the exercise of justice in the vindication of it?"—Charnock on the *Attributes*, Vol. II., p. 236.

If the demands of the outcome of the infinite perfections of Deity can be measured by aught less than infinite justice, and infinite perfection, then God ceases to be God, as himself subordinate and amenable to some higher standard. The necessity of Godhead and the necessity of infinite justice must, in the nature of things, be in absolutely perfect equipoise to maintain the majesty of an infinite Deity and the moral equilibrium and rectitude of his universe.

Therefore sin against God is a governmental affair, and it calls for punishment, not only on account of its intrinsic demerit, but also as a public offense, to sustain the order and harmony of the general government.

The moral universe is embraced in one general system of divine government; and it follows as a self-evident truth, that if sin is punished strictly to the measure of justice in one province, government is strengthened throughout the whole empire; and on the other hand, if

law is relaxed,—if justice is allowed to miscarry, or to variate in the least, the government is just so far forth dishonored and weakened through all its provinces and for all time.

God's moral government would be endangered if sin were treated on a lower scale; if it were simply pardoned as a personal matter without a public atonement, a balancing of the books, a full, adequate, public expiation, such as Christ has actually made; an atonement that touches God, moral law and government on one hand, and man on the other.

Dr. Pendleton says: "All theories which teach that the aspects of Christ's atonement are manward and not Godward, virtually deny the justice and holiness of God."—*Christian Doctrine*, p. 233.

It is an ultimate fact of human consciousness, that we cannot respect a law, nor a law-giver, a government nor a governor, whose laws can be violated with impunity.

The influence of law, as might be expected, is found to depend upon the certainty felt by the subject that it will be impartially executed. Laws are public property in which every subject of the government has an interest, and when the laws are violated and justice is outraged with impunity, the government suffers, and men lose respect for, and confidence in, the administration.

Thus in moral government we could not duly respect and honor God if he failed to enforce law with impartial justice.

And as a matter of our own future well-being we must first see that the Almighty has sufficiently guarded the authority and the honor of his law, and has sufficiently met all the demands of its penal sanctions and fully satisfied the claims of justice, before we can feel entitled to trust ourselves to his plan of redeeming love. As the strength and stability of any government of moral law must depend upon the estimation in which a sovereign is held by his subjects, it was indispensable that God should exhibit himself in such a light as would inspire in all, the highest regard and the deepest fear and veneration. And this he has done in the atonement, which is the highest and most impressive illustration of God's eternal purpose and determination to uphold moral government, to sustain the infinite majesty of his law, and to punish sin to the measure of its infinite demerit.

It is, therefore, calculated in the highest degree, to confirm holy beings in their allegiance to God, and to prevent the further progress of rebellion and treason in the universe.

“Thus while his death my sin displays
In all its blackest hue,
Such is the mystery of his grace
It seals my pardon too.”

—*Newton.*

XVIII

THE MORAL CONSCIOUSNESS AND FUTURE PUNISHMENT

J. S. MILL says: "Whatever is known to us by consciousness is known beyond the possibility of a question."—"Introduction to Logic."

If therefore we carry our subject of inquiry into this field we may glean some very important facts concerning sin:

1. That sin forebodes future punishment.

No man is destitute of the sense of right, of oughtness, of justice; and he ever feels that sin ought to be dealt with as it justly deserves; and this feeling forebodes future punishment because sin deserves it, and calls for it. Unite this testimony of consciousness with a true conception of moral oughtness, divine justice, and moral government, and on these principles no man can frame an intelligent objection to the doctrine of future punishment. His innate sense of justice, his own sense of honor, his very manhood, demand that his sin should be punished according to its ill-desert.

Man is so constituted that he cannot respect his own sins; he knows and feels they are

beneath him,—beneath his dignity as a moral being; he feels they are a violation of his deepest convictions of right,—of what ought to be,—of his sense of honor and his moral manhood; and he not only knows, but he ever feels that they ought to be punished; and therefore they must be punished by moral government to enable him to respect the administration.

It follows as an intuitive truth, that if a man willfully and knowingly sins against you, you cannot forgive him, unless he repents, without making him worse. By such an act you would do for him what his conscience would not allow him to do for himself without reparation. Thus you would outrage his conscience, his sense of justice and honor, and thereby actually injure him and make him worse.

The same principle holds true in relation to God. "While sin continues," says Joseph Cook, "God cannot forgive it without making the sinner worse."—*Transc.* 211.

The most hopeful thing in fallen man, wicked as he is, is his deep hostility to wickedness, his hostility to himself, his inability to be reconciled with himself on account of his own conscious guilt.

"There is a schism, not only between man and his Maker, but in the very nature of man himself. He has in his heart a law, which condemns the very heart in which it is placed. He

approves of a deed, and neglects to perform it; he disapproves of a deed, and rushes to the commission of it. Moral excellence is lauded, and yet loathed by him; while sin is condemned, and yet cherished."—Dr. McCosh, "Divine Government," p. 64.

Thus man is in himself a medley of strange contradictions,—a moral chaos,—a being who needs reconstruction,—“regeneration,” to be harmonized with himself.

“Conscience tells a man, in spite of the sophisms of the understanding, that there is an indelible distinction between good and evil, and points to a Power upholding this distinction in the government of the universe.”

He may through prejudice or passion misjudge as to rightness and wrongness, but the sense of their distinction remains however mistaken the judgment; and this hostility to conceived iniquity tells him that the same sense is on the throne of the universe in the Being who cannot err in judgment, be swayed by passion, or urged by haste.

This ethical sense in the human soul, which makes the guilty fear himself and his fellows, prophesies deeply and awfully concerning God and his on-coming judgment. It contains an abiding threat, a permanent and recognized presentiment and forebodement of what is to be hereafter, and of what we are finally to expect

at the hands of a moral Ruler of whom it is written: "Justice and judgment are the habitation of thy throne." (Psalm lxxxix. 14.) The demands of man's own moral being; the harmonization of his own nature,—his sense of justice, his conscience,—with moral government, necessitate the due punishment of sin.

As no man can make himself believe what he knows to be untrue, that his sin is not sin, his guilt not guilt, his conscience can never be reconciled with moral government, unless in that government sin is either covered by atonement, or punished as it justly deserves; and therefore, future punishment is the demand and necessity of the moral nature of man himself, no less than of eternal justice. This is an ultimate fact of consciousness, and therefore, true, "beyond the possibility of a question."

Man in his selfish nature moves usually, under the antithesis of two forces,—hope of reward, and fear of punishment; he will not strive for an object which he has no hope of gaining, nor will he labor for an object which he has no fear of losing. Thus hope and fear have much to do with human conduct in this world.

Ovid used to teach: "According to the state of a man's conscience, so do hope and fear on account of his deeds, arise in his mind." The forebodings of future punishment appeal

directly to fear, and therefore they are now, and always have been amongst the most powerful preventives of evil-doing.

Lecky says: "If men introduce the notion of infinite punishments and infinite rewards distributed by an omniscient Judge they can undoubtedly supply stronger reasons for practising virtue than can be found for practising vice."—*Hist. Europ. Mor.*, Vol. I., p. 122.

Montesquieu says: "The idea of a place of future rewards and punishments necessarily imports that there is a place of future rewards and punishments, and that where the people hope for the one without fear of the other, civil laws have no force."—"Spirit of Law," p. 246.

Bolingbroke, another leading infidel says: "The doctrine of future rewards and punishments has a great tendency to enforce civil laws and restrain the vices of men."—*Shedd's Hist. Chr. Doc.*, Vol. I., p. 201.

Hume says: "Disbelief in futurity lessens, in a great measure, the ties of morality, and may be supposed for that reason, to be pernicious to civil society."—*Bates' Encyclop. of Illus.*, p. 483.

Speaking of these doctrines, Dr. Draper says: "From these considerations there arises an inducement to live a virtuous life."—"Intellect. Develop. of Europ.," p. 540.

Buckle says: "The question whether he

may or may not commit a crime depends . . . upon the fear of the law,—a dread of penalties held out by religion.”—Hist. Civil. in Eng. Vol. I., p. 18.

Dr. Mavor taught that: “Wherever the doctrine of retribution in a life to come is not believed, a licentiousness of manners is sure to prevail, and the only pursuit will be that of pleasure.”—Biblical Museum, Vol. IV., p. 99.

In these statements we have the concession of infidelity to two important facts—

1. By implication, that the forebodement of future punishment for evil-doing in this life, is inherent in the human consciousness.

2. That such foreboding is a living force in life, and acts as a powerful restraint to wickedness and sin, and an inspiration to virtue and good order.

The sense of moral accountability pursues us ever; destroy it, and you plunge society into anarchy, and the world into a moral pandemonium.

Buchner, himself an infidel historian, says: “The principles of infidelity found their outward expression in the great French Revolution.” This needs no comment here. Its scenes of rapine, cruelty, and carnage, speak for themselves. Whenever infidelity denies or ignores the testimony and conscious facts of consciousness bearing on moral obligation and

future punishment, it commits suicide; a fact which its greatest apostles are compelled to confess, if not in words, then none the less assuredly in actions!

When Robert Ingersoll addressed a meeting in our city during the Garfield presidential campaign, with his usual eloquence he denounced the platform and doctrine of the opposition candidate, and vigorously enforced it with an appeal, as follows:

“Fellow citizens: If you will sustain such measures and vote for such principles, you will have to give an account for it in the great day of final judgment;”—and then turning to those with him on the platform, he added in a lower tone of voice—“if there is such a day.”

He knew full well that his appeal was lighter than a “puff of empty air” unless he nailed the sense of responsibility in the hearts of his hearers, somewhere,—to some tribunal of final appeal. This he boldly did, by nailing it to the pillar of eternal oughtness and justice which brought the forebodings of future accountability and punishment, face to face with an on-coming judgment day; he forcibly carried his point, and then ludicrously retreated through the hole he had left for himself,—“If there is such a day.”

Ingersoll knew full well that without a tribunal of final appeal, without a day of future judgment “where every man shall be judged

according to his deeds," he could not possibly carry the consciences of his audience by argument, nor by his eloquence constrain them to act, without a sense of responsibility.

Therefore we contend that whenever infidelity denies the existence of such a tribunal, and the appointment of such a day of judgment, it virtually commits suicide; it strips itself of all power; relinquishes every hold on the human conscience, and leaps forth as a "wandering star to whom is reserved the blackness of darkness forever." (Jude 13.)

We may rest assured that these forebodements of future punishment for evil-doing, so common and so universal, are not idle fancies or dreams. They are the deep, unuttered undertones, of moral responsibility, the muffled drums of conscious OUGHTNESS and eternal JUSTICE ever beating the onward march of the great day of final doom.

XIX

THE MORAL EQUATION—DEBIT AND CREDIT

CHRIST taught his disciples to pray: "Forgive us our debts." All sins are debts because they place us under obligation.

Julius Müller says: "Sin creates an obligation to satisfy the injured majesty of the moral law."

This argument may be thus stated:—

1. All debts create obligation.
2. Sin is a debt.
3. Therefore sin creates obligation.

It also follows:—

1. That all obligations must be paid or discharged.
2. Sin is an obligation.
3. Therefore sin must be paid, or discharged as a debt of obligation.

Under the reign of justice there is nothing more self-evident than that the debit and the credit columns of the ledger must balance each other absolutely. By the least possible difference between the two, justice is dishonored; and in moral government, the whole system is disturbed and thrown out of equilibrium.

We cannot possibly exaggerate the justice of

JUSTICE; it is not a variable quantity; it admits of no degrees; it is justice absolutely, or it is not justice at all, but actually *injustice*. It is true that we often say, "just, more just, most just"; as also we say, "straight, straighter, straightest." But these are licensed expressions, not true to fact, and cannot be allowed in accurate reasoning.

You cannot make a straight line straighter, nor can you make justice more just; and therefore justice cannot admit of the least discrepancy between the credit and debit columns of infinite obligation; and if the debit is discharged by punishment, the punishment must be infinite; and if, on the other hand it is discharged by atonement, the atonement must be infinite, because the obligation is infinite. The moral and eternal equation must be sustained, or the order of moral government and the claims of JUSTICE must be sacrificed.

All that believe in the Divinity of Jesus Christ must also believe in the divine merit of his atonement; and as all divine merit is infinite it follows that his atonement bears infinite merit. And if this is true, it follows that every sin whose pardon requires Christ's atonement, is of infinite demerit, because nothing less than infinite *demerit* could demand infinite merit as an atonement, or adequate compensation.

If the ransom Christ paid was greater than

justice demanded,—if the credit is greater than the debit,—then the moral equilibrium is again destroyed, and the same disastrous results would follow in moral government. If sin is not infinite guilt, the atonement of Christ is not of infinite merit; and if it is not of infinite merit, it lacks divinity, for less than divinity could have made it, and if it lacks divinity, it is no atonement at all.

1. Christ is Mediator between God and man.

2. But a mediator must be the equal of both parties between whom he mediates.

3. Therefore Christ is the God-Man. The equal of both God and man. The necessity for both his Humanity and his Divinity, is the indispensable demand of his Mediatorship.

4. But his atonement is a moral factor of his mediation, and because his mediation is divine and therefore of infinite value, his atonement is divine and of infinite merit—it is this or nothing. How apropos the lines of Newton—

“So guilty, so helpless am I,
I durst not confide in his blood,
Nor on his salvation rely,
Unless I were sure he is God.”

Again, guilt is infinite obligation to punishment. If the obligation is not infinite, then justice is not infinite; and if justice is not infi-

nite, the divine perfections are not infinite ; and if the divine perfections are not infinite, God is not infinite ; and if God is not infinite, he is not God. Therefore if God is, he is INFINITE ; and if God is infinite, the guilt of sin is infinite, infinite obligation to punishment, and demands infinite satisfaction ; which means either infinite atonement on the one hand, or infinite punishment on the other. From this alternative there can be no possible escape, in the nature of things.

Again, the moment a man sins against you he becomes your debtor ; his sin places him under obligation to you, and he is bound to make reparation in some satisfactory way, by every principle of right, justice, and honor. This is self-evident. His conscience binds him to it, and until such reparation is made, and the obligation discharged, he cannot forgive himself, nor can you forgive him without morally injuring him and making him worse. (See the preceding chapter.)

Tennyson aptly says :

“ For he that wrongs his friend
Wrongs himself more, and ever bears about
 silent court of justice in his breast,
Himself the judge and jury, and himself
The prisoner at the bar, ever condemned :
And that drags down his life : then comes what comes
Hereafter.” — “ See Dreams.”

The same is true also of sins against God. Every sin makes us debtor to God, and places us under infinite obligation to pay the debt, and satisfy the injured majesty of law. Thus again we are brought face to face with the same alternative—atonement on the one hand, as the only hope of man; or eternal punishment on the other, as the unavoidable and necessary doom of the sinner.

James Freeman Clarke, in analyzing the feelings of conscience consequent on wrong-doing, says: "There is however, a difficulty in believing that we can be forgiven. This difficulty is in the conscience; and —

(a) "To say there is no difficulty will not remove it.

(b) "To say that repentance and good works are enough will not remove it.

(c) "To say that God is merciful will not remove it; for the difficulty lies in the conscience, which declares that every sin is —

1. "An injury done to God.

2. "An injury to the moral universe; inasmuch as it is an example of evil, and a defiance of right.

3. "An injury to ourselves, by putting us away from God the source of life, and alienating us from him.

"The inward voice of conscience is always saying that God ought not to forgive us without

some reparation made for the injury done to himself, to the universe, and to ourselves."—Clarke, *Orthodoxy*, pp. 246–248.

This last statement is the keynote of all conscientious moral obligation. No man can deny this feeling, set it aside, or escape from it.

In Socrates it found expression in these words, "It may be that God may forgive willful sin, but I cannot see how he can, because I cannot see that he ought to."

And Gregory the Great taught that, "Guilt can be extinguished only by a penal offering to justice."—Shedd's *Hist. Doct.*

Amongst the idolatrous tribes and nations it ever sought expression in bloody sacrifices and expiatory rites, because sin calls for reparation, and expiation, for blood; they are two inseparable factors in the deep pantings of human nature after God. As no nation is without a sense of the necessity of atonement, so no nation is without a bloody sacrifice.

The countless hecatombs that smoked upon the altars of Greek and Roman deities; the pilgrimages of whole armies of devotees to the shrine of their idolatry; the self-tortures inflicted with the hope of propitiation; and above all, the human bloodshed to glut the rapacity of sanguinary deities,—are all but so many forms in which unassisted man expresses his conscious obligation to justice and his heart-felt need of

expiatory blood ; nothing but this could prompt the poor devotee to cut his flesh with knives, and to scorch his limbs with fire.

“The cruel austerities of the Gymnosophists both of Africa and India ; the dreadful sufferings of the votaries of Mithia and Eleusis ; the frantic and savage rites of Bellona ; and the horrid self-mutilations of the worshippers of Cybele,—all illustrate the search of our benighted nature after divine reconciliation through the medium of blood,—expiatory blood ; thus dimly foreshadowing the blood of the cross, ‘which cleanses from all sin.’ ”

It is very evident that the ceaseless slaughter of innocent animals and the incessant flow of blood upon pagan altars show us how deep and how universal was the conviction, that sin demands reparation,—atonement,—as the only possible condition of its pardon, and of reconciliation with Deity.

The learned as well as the ignorant and barbarous, set the seal of their inborn convictions to this fact and developed it in actual effort, even unto self-immolation. It was in vain for philosophy to seek to remove this conviction from the popular mind ; the logic of mere reason could not withstand the unrestrained flow of man’s universal intuitions and conscious wants.

Account for it as you please, there is a mys-

terious something in man that ever tells him sin is an infinite debt which calls for reparation,—for satisfaction to the injured majesty of law violated,—for atonement; to deny this is to deny the universal consciousness of the race. Thus every man's conscience carries within itself the unmistakable prophecy of future punishment in all cases where reparation has not been made, and due satisfaction given.

“Conscience is always saying that God ought not to forgive us without satisfaction.”

It is a singular fact that whilst man has broken away from God in thought, and will, and deed, his conscience still remains loyal and owns willing allegiance to his authority. Every man's conscience sides with God; men know and feel that he is right and they, themselves, are in the wrong.

If we were to teach that God is deceitful, untrue, unjust, or impure, nothing would so quickly rebel and so loudly protest, as the human conscience.

Conscience ever sides with God, and tells us that sin is without excuse, and that God is not bound to pardon it in any man; that it is so exceedingly sinful that he ought not to forgive in any case, without reparation, or satisfaction to the law violated.

Thus we see that the moral nature of man unites its voice with the voice of moral govern-

ment in assuring us that God cannot pardon sin without an atonement.

If the reader is familiar with Algebra, he will remember that equations usually have an unknown quantity; and it is only by finding the value of this unknown quantity and substituting it, that the equation can be solved and verified. Such is the "Equation of Life,"—the equation of "Debit and Credit,"—the equation of "Eternal Oughtness and Responsibility,"—the equation of "Infinite Obligation and Finite Inability,"—the equation of "The Majesty of Law and its Penal Sanctions,"—in short, the equation of Moral Government, in all the fullness of its administration, where sin abounds.

It is evident that in all its infinite bearings upon the moral universe where sin is found, the equation depends on the value of the unknown quantity.

He who finds it and makes it his own, will find his "Credit and Debit" columns in God's "Ledger"—"Balanced." He will find his sinful inability clothed with a "righteousness" in perfect equipoise with his infinite obligation; and the injured majesty of the law he had violated, so perfectly satisfied, that it is actually "magnified" in his "justification," and in his exemption from its penal sanctions. It is needless to say that the unknown quantity in this

equation of true life, is the atonement of Jesus Christ.

And this again brings us face to face with the same alternative,—atonement, as the only hope of pardon; or penal suffering, as the unavoidable doom of the sinner.

XX

RESPONSIBILITY—THE MEASURE OF GUILT AND PENALTY

ALTHOUGH these pages have frequently adverted to penalty, yet a few words as to its special import and its peculiar demands in the administration of moral government, may not be considered redundant.

We hold it as a fundamental principle that penalty is an essential element of the law; and that no law for the government of moral agents can exist, without penal sanctions.

In order to arrive at the truth it may be as necessary to consider what penalty is not, as to inquire what it is. And

1. The penalty of God's law is not remorse of conscience.

Although remorse is present, perhaps, in all penal suffering, or punishment; yet *per se*, it is not penalty; nor does it constitute even a part of the punishment contemplated by the law as penalty. Remorse may be viewed as chastisement, or even as suffering; but as it is not penal in its nature, it can do nothing toward satisfying the penal sanction of the law.

For illustration, let us take the case of a

burglar, or a defaulter who escapes with his booty; for a time he succeeds in eluding the vigilance of the detectives; during this time his mind is filled and harassed with alarm and fear, and perhaps remorse; he really suffers, but his sufferings are not penal, and hence, neither the law nor public justice is satisfied. But after a period he is arrested and cast into prison to await his trial; here his sufferings are even greater than before; but even now they are not penal, and therefore both the law and public justice are still unsatisfied.

Finally he is tried at court and receives a judicial infliction of punishment as a penalty equal to his offense; and now the law and public justice are appeased. He is now under penal suffering, confiscating penalty.

His mental sufferings, his remorse, are doubtless, greater now than at any previous time; but they can form no part of the penalty which he is now enduring, and can neither relieve nor relax it because they are not "penal" in character.

And again; if the sentence imposed is too heavy or severe, public justice is outraged and dissatisfied; and on the other hand, if the sentence is too light, public justice is again outraged and equally dissatisfied.

Thus *in the nature* of things, the penalty imposed, and the majesty of the law violated,

must be in perfect equation ; the scale must be in exact equipoise to appease public justice and meet the demands of equitable government.

Verily, mental suffering, or remorse of conscience consequent on sin, is not PENALTY. "Has a murderer's remorse of conscience ever exhausted, or even relaxed the penalty of the law of murder?—NEVER!—the thing is *impossible*."

"The doctrine that conscience punishes men for sin," says Dr. Pendleton, "is an impeachment of God's justice."

We know that by a psychological law, the greater the sinner, the weaker becomes his conscience, and consequently, the less becomes his punishment on this principle ; and, on the other hand, the holier a man is, the keener is his conscience, and consequently, the greater must be his punishment : and, therefore, it follows, if remorse of conscience is the penalty of God's law, that the only escape from future punishment is by the way of sin ; and the greater the sinner the more certain is the escape,—truly, this is not only an impeachment of God's justice, but also of his moral government.

If penalty is but the remorse of conscience, or the natural sequence of personal sins, what mean the sufferings of Jesus Christ in the atonement?

Remorse implies personal, conscious sin; and it is no more capable of being imputed or transferred to a vicarious substitute, than is personal character; therefore it follows, that Christ never bore the remorse of men's conscience to the altar of expiation,—this was clearly impossible;—and hence, if remorse is the only punishment due to sin, it was never assumed by Christ, nor “borne in his own body on the tree,” and therefore the atonement, in the sense of an expiation, or a ransom, is a failure; or rather,—no atonement at all.

But Christ did suffer, “The just for the unjust,” in making an atonement. “It behooved him to suffer;” being himself “without sin,” he could not suffer from a sense of personal guilt or remorse; nor could he suffer the remorse of others. Thus the question returns,—what did he suffer? We are told that “He bore our sins,” not their blameworthiness, nor their shame, nor their remorse,—for in these respects they were clearly not transferable;—but he bore our sins in their guilt,—their liability to punishment,—punishment, not as the sequence of a guilty conscience, but as the positive penalty of law; therefore the atonement is not a failure, because what he suffered in it satisfies both law and justice. Verily, as Christ could not suffer the remorse of conscience, and yet actually did suffer in making the atonement,

it follows that his sufferings on the cross are without significance, or the punishment of sin is something very different from remorse of conscience, or the natural sequence of personal sin.

We must either yield the atonement of our Lord as a failure, or surrender the fallacy that the punishment sin calls for is simply that of remorse of conscience. One excludes and nullifies the other,—both cannot be true. The atonement means absolutely nothing unless it relates to law and moral government, to guilt, penalty, and positive punishment, to the measure of divine Justice.

2. The penalty of God's law is not a statutory enactment, or an arbitrary arrangement, wherein change or abrogation is possible.

This has been so fully discussed in the preceding chapters of this treatise, that but little more need be added.

Because, as we have seen in the chapter on Law, the moral law is absolutely immutable, and God himself cannot change it, for the same reason that he cannot deny himself; and because penalty is an essential element of the law, and as immutable as the law itself; therefore it follows, that the relaxation of either law or penalty is absolutely impossible.

It is self-evident that as the moral principle involved in every precept cannot be compro-

mised, so the divine judgment of the ill-desert of sin involved in all penalty cannot be relaxed. The precept and the penalty alike express God's position on the question of moral obligation founded in the nature of things.

Verily, penalty cannot be severed from law ; neither can eternal punishment for sin be eliminated from moral government, so long as God reigns in the integrity of his infinite perfections.

3. Penalty is not a vindictive, or revengeful, personal wrath of the Almighty.

Although we are told that " God will take vengeance on the ungodly " it cannot mean a personal feeling, but simply that he will impose on them penal retribution ; not to appease a personal wrath, but to vindicate the majesty of law, the equilibrium of moral government, and the HONOR of his throne. And, in the nature of things, he cannot do otherwise, not as a person, but as God, and just because he is God.

The terms " anger," " wrath," " indignation," etc., as applied to God, cannot be measured or interpreted by what they mean in human society, as used amongst men.

The wrath of the law is its penalty ; and the imposition of that penalty on the guilty, may be called the wrath of the judge ; and this is so far from a feeling of personal vengeance, that it often breathes of love.

Nature abounds with many illustrations of this principle.

If you thrust your hand into the fire, or cast yourself over a precipice and break an arm, you suffer the penalty of the law you violated ; but you cannot feel that it was for the gratification of a personal vengeance or wrath, as we use the terms, that God imposed the penalty. It was simply God's order in nature by which he upholds the majesty of her laws.

Thus the "wrath of God" in the moral universe denotes rather the eternal antagonism of his nature to all evil, and his determination to support the order of moral government and the honor of his laws by the impartial imposition of penalty, than anything like a personal feeling. God's infinite justice and holiness, yea ! and his goodness too, demand this,—and nothing less.

No less emphatic are the words of Charnock : "God is good ; but without being just he could not be good ; every sin is an evil and for God not to punish evil would be a want of goodness to himself. It would neither be prudence nor goodness, but folly and vice, to let law which was made to promote virtue be broken with impunity. "Thus the very goodness of God demands the execution of his law and the punishment of evil doers."—Charnock on the Attributes, Vol. II., p. 236.

4. Penalty cannot be measured by the human consciousness.

Public justice in society is appeased when all the conditions, and the demands of law and right between man and man, and man and the public weal, which come within the range of consciousness, are satisfied; thus consciousness becomes the measure of public justice and merited punishment,—of law and obligation. Through a partial view of this principle, men are ever inclined to carry it over into moral government, as a measurement of moral obligation, justice, and penalty.

But as the conditions of this measurement are purely human and limited by consciousness, it is utterly inadequate to measure infinite justice and fix infinite destiny. In the moral universe guilt has no measurement but that of infinite obligation.

We have seen in chapter xiii. that moral being has abysses, capacities, and possibilities; and moral government, principles and bearings; and divine justice, demands and necessities, which the human consciousness can never encompass or reach.

As Dr. Porter says: "There are powers and capacities in the soul besides those that consciousness apprehends, which it cannot reach."—Human Intel., p. 101.

And no less explicitly Dr. Wayland remarks:

“There are many obligations under which man is created, both to his fellow creatures and to God, which his unassisted conscience does not discover.”—“Moral Science,” p. 113.

Let no man dream he can measure infinite guilt, infinite obligation, and the infinite majesty of moral government and law, by his limited and prejudiced consciousness; nor let him for a moment suppose, that, because he cannot grasp these infinite quantities and moral qualities by his intellect, or analyze them by the mathematics of his own conscience, therefore they are not REALITIES.

5. Penalty is not the reaction of sin in the sense that it is its own punishment.

Theodore Parker taught,—“The woes of sin are its antidote. Suffering comes from wrongdoing, as well-being from virtue. If there be suffering in the next world it is, as in this, but the medicine of the sickly soul.”—“Parker’s Discourses,” p. 438.

To this Dr. Pendleton very cogently replies as follows: “If sin punishes itself, virtue rewards itself. And if this renders it doubtful whether there be any future punishment, it renders it doubtful in the same measure whether there be any future happiness. If sin ceases to punish itself at death, then virtue ceases to reward itself at death; so that there are neither rewards nor punishments,—neither

heaven nor hell,—in the life to come.”—See “Christian Doctrine.”

It must be self-evident to every reflecting mind that sinful men apprehend a punishment different from that of their own hearts; the guilty soul fears another evil besides conscience, —another Being besides self; the mind cannot be its own punisher. It looks forward to a Divine Judge; forward to a divine punishment. This punishment is necessarily objective, both as it respects its author and nature; we say *objective*, to contradistinguish it from those *subjective* sufferings which are but the natural and constitutional result of sin.

No awakened sinner, under the keenest sense of guilt and remorse, can make himself believe that he is suffering all the punishment his sins merit and call for. Men generally believe in objective rewards, why should they not believe in objective punishments?

If the principle be false which asserts that God will punish the wicked in addition to their mental sufferings caused by sin, how can the principle be true which asserts that God will reward the righteous in addition to the mental happiness caused by holiness?

The only consistent course is, either to receive both, or reject both; if we receive both, then the doctrine of objective and positive punishment is admitted; but if we reject both,

it follows that the only hell there is, is a wicked heart, and the only heaven a good one.

But this does away with moral government. It implies:—

1. That sin bears no relation to God;—
and

2. That men are not accountable to God,
but to themselves.

The idea of a positive moral government is that of an objective system where authority is exercised over moral agents through the medium of law, of which penalty is an essential element.

Now, where there is no penalty there is no law, and if remorse is the only penalty there is no law, since remorse is not penalty; it bears no penal element, and since the world began it has not in a single instance, satisfied the injured majesty of a law violated. Upon this hypothesis, what becomes of moral government?

Suppose, for illustration, that all penalties affixed to human laws were set aside, and men were told that the only punishment they could fear was the natural sequence of their evil deeds; would there be any human government? Verily not.

Men might steal and kill and commit all manner of crimes; but they could not be punished because there would be no state authority,—no state government. In the same

way, the government of God is actually annihilated, if there be no positive punishment for sin.

As Max Muller, the great scientist says: "For any evil deed to go unpunished would be to destroy the moral order of the universe. . . . The world would fall to pieces without eternal punishment, which coming from God must be eternal correction and eternal reward." —London Christian World.

This hypothesis also does away with a "Judgment to come." It leaves no room for such a day of reckoning, as sin brings its own reward, and the heart is its own hell. But as such a day has been pledged by the resurrection of Jesus Christ, we cannot so lightly set it aside. —(See Acts xvii. 31.)

Again, this doctrine is exceedingly mischievous and pernicious in tendency. Convince men that the only punishment they need fear is that of a guilty conscience, and the only hell that of their own evil hearts, and you will turn the world into a moral pandemonium. What do men care for such a punishment?

"It is often said by Cicero and others," remarks Dr. Knapp, "that all philosophers, both Greek and Roman, are agreed in this, that the gods do not punish. But as soon as this opinion began to prevail among the people, it produced, according to the testimony of all Roman

writers, the most disastrous consequences which lasted for centuries.

“It resulted in the deplorable degeneracy of the Roman empire. Truth and faith ceased, chastity became contemptible, and perjury was practised without shame. To this corruption no philosophy was able to oppose any effectual resistance; until at length its course was arrested by Christianity.

“The same results followed the papal sale of indulgences in the twelfth and thirteenth centuries, until arrested by the great Reformation. It again followed the atheistic philosophies of Voltaire, Diderot and others; which finally culminated in the French Revolution.”—See “Knapp’s Christian Theology,” p. 547.

Dr. Mavor very truly says: “Wherever the doctrine of retribution in a life to come is not believed, a licentiousness of manners is sure to follow and prevail, and the only pursuit will be that of pleasure.”—Biblical Museum, Vol. IV., p. 99.

See also the testimony of Lecky, Montesquieu, Bolingbroke, Hume and others, in chapter xviii. of this volume.

Therefore the doctrine that penalty is merely the reaction of evil, that future punishment is but the natural sequence of sin,—remorse of conscience; and the wicked heart its only hell, is both pernicious and absurd. Because—

- a.* It annihilates moral government.
- b.* It sets aside the "Judgment to come."
- c.* It secularizes the atonement of Christ and nullifies it.
- d.* It impeaches the Divine justice.
- e.* It encourages lawlessness and sin.
- 6. Penalty is not chastisement or the infliction of remedial suffering.

We cannot too carefully discriminate between chastisement and penal punishment or suffering. All chastisements are remedial in design, but penal sufferings or punishments are not remedial in design, but are intended solely as penalty of law, to satisfy its claims and uphold its injured majesty and honor.

"Punishment," says Dr. Pendleton, "has reference to sin, and, under the government of God, it is the executed penalty of his law."

We must ever recognize a difference between crime and sin. Crime is the violation of man's law; sin is the violation of God's law; and any act that violates both, is both a crime and a sin. Some crimes are not sins; in 1853 it was a crime to give a drink of water or a crust of bread, to a fugitive slave, but it was no sin.

Punishment for crime is remedial,—is designed to reform the criminal, and is properly called chastisement, because it always looks man-ward.

But punishment for sin is penal in char-

acter, and does not aim at the reformation of the sinner, because it ever points law-ward and God-ward, and not man-ward.

Sin being a capital offense, its penalty is "death," which bears no remedial element.

The punishment of sin being nothing more or less than "executed penalty," it follows that the punishment of an innocent or guiltless person is an impossibility. Punishment always implies guilt, and where there is no guilt there can be no true punishment; to cast the innocent into prison can answer no claims of justice, can impose no penalty, can honor no law; and therefore the act can in no true sense be called punishment. We may thus conclude:—

a. Where there is no guilt there is no violation of law.

b. Where there is no violation of law there is no penalty.

c. Where there is no penalty there can be no punishment, since punishment is only "executed penalty."

7. Penalty cannot consist in the suffering consequent on losses, mental deficiencies, ignorance, and the like.

The ignorant man whose education has been neglected, very deficient in knowledge, truly labors under great disadvantages. He lacks accomplishment, refinement, culture, taste and æsthetic feeling. He is gross, awkward, un-

couth, and full of absurdities in conduct; in society he in a sense really suffers,—some say, is punished.

But his suffering is not punishment because there is nothing penal in it; his suffering is simply chastisement and nothing more, and all such chastisement is remedial in its aim and tendencies.

It is an axiomatic and intuitive truth that he cannot realize his absurdities. Just in proportion to the depravity of his taste, is he insensible to the fact; you can neither create nor impart the personal consciousness of absurdity; and thus the unconsciousness of his absurdities makes punishment impossible. His suffering may be chastisement, or even calamity, but punishment, NEVER. In moral government:—

a. All unconscious acts or states are without a moral element.

b. Where there is no moral element there is no sin.

c. Where there is no sin there is no transgression of law.

d. Where there is no transgression of law there is no penalty.

e. Where there is no penalty there is no punishment, because punishment always is and must be,—executed penalty.

Webster says: “Punishment is designed to uphold law by the infliction of penalty; while

chastisement is intended by kind correction to prevent the repetition of faults, and to reclaim the offender."—See Webster's Dictionary.

All chastisements are remedial afflictions; but punishment is judicial retribution,—an infliction of the vindictory sanction of law,—penalty,—punishment.

8. Penalty is nothing less than penal retribution; it is actual punishment imposed upon transgressors in obligation to the injured majesty of the law.

That the law of God must be honored is the united testimony of the universe; all things are leagued in loyal confederacy to secure and enforce this end.

This may be done in one of two ways: by obedience to its precept on the one hand, or by suffering its penalty on the other; and the values of the obedience and the penalty must be in perfect equipoise, as the equal and correlative functions of its honor.

If a man refuses to honor the law by obedience, he must honor it by enduring its penalty. The honor he renders to the law in this case is precisely equal in value, to that which his obedience would have rendered; and it makes not the slightest difference, so far as the law is concerned, whether men will obey it or not; in either case it secures and maintains the integrity of its majesty and honor.

Nature is a familiar illustration of this principle. Her laws command your regard, and it matters not in this respect, whether you obey or choose to violate them, you will withal, give them equal honor, either by your obedience, or by enduring their penalties.

It is intuitively impossible that her laws can be outraged and made to sustain a loss by any act of man, as she ever confronts him with the stern and defiant fact, that the precept and the penalty of her laws are equal, as the correlative measures of their honor,—an honor which every man will pay and must pay, by the one, or through the other. The same holds true in moral government.

Sin is a debt,—an infinite obligation to injured justice and violated law ; and the guilt of sin is just equal to the degree of obligation ; and as guilt implies liability to punishment the penalty must be equal to the obligation ; and since obligation is infinite, the penalty must be infinite ; and this necessitates eternal punishment because the sinner is finite.

9. Penalty is necessarily infinite and eternal in duration. But this proposition will be considered in another chapter to which the reader is kindly referred.—See Chap. xxv.

XXI

THE INTRODUCTION OF THE PARDONING-POWER

No doubt the atonement of our Lord is more than a mere "legal transaction," and has other than forensic relations and bearings in moral government, relations which are most important and even essential to its influence and triumph over rebellious subjects; souls are won by love, and not driven by fear, salvation is essential freedom, not coercion.

Hence the atonement was made on human levels that it might enter into human sympathies, human conditions and human life, as a corrective and redeeming force.—God incarnate,—“Touched with the feelings of our infirmities.” It is the highest exhibition of love; the most thrilling and moving appeal within the range of human knowledge. It comes to us clothed with all the elements of tenderness and compassion necessary to subdue refractory subjects, and woo and win their alienated hearts.

It introduces the Son of God into human life, and loves, and friendships, as a sympathizing friend and brother; a tender and indulgent support in temptation; an inspiration in right-

eous endeavor, and a restraining power to wrong-doing.

We are told that—"When Jesus beheld the city he wept." His tears are the signs of his human brotherhood; the tokens of his manhood; and the secret of his heart-hold on the race of man. They ever plead in strains of thrilling eloquence for tenderness and pathos, not only in our religious devotions, but also in our dealings with our fellow men.

"Jesus wept"—and his tears are needful to every age, and especially to the present. They should fall in gentle showers all over the world, to soften the inhumanity of man, and promote the flow of loving kindness, in the common brotherhood of the race. They should fall into the domain of thought and human research, to mellow the rigid furrows of science, and fertilize the fields of cold materialism, preparing the soil for the divine seed, and revenues of spiritual harvests.

They should fall into our schools of higher learning; into the highways of literature and philosophy, to reduce the frigid postulates of reason, to warm incarnations of piety, and transmute the mathematics of intellect, into living pulsations of spiritual emotion and activity. They should fall into our churches to quicken the long-sown seed, revive the drooping graces, change form into power, and creed

into character; and "make the wilderness blossom as the rose, and flourish as the garden of the Lord."

The alarming tendency of our age is to hold forth Christ merely as a thinking, logical, intellectual philosopher, rather than the weeping Son of Mary; and all of us perhaps, are in danger of drifting too far away from the pensive poetry, pathos and spirituality, of that religion whose tears fell like rain, all the way from the cave of Machpelah to the tomb of Golgotha. Such is Christ in human life. Such is our vital Christianity.

But when we come to consider the pardon of sin, the introduction of the pardoning power into moral government, the balancing of our past record and our present deficiencies and shortcomings, with the standard of moral obligation and the demands of justice and law, we see that the atonement must also have a legal bearing and penal merit. As it deals with guilt and obligation, law and justice, it is, in this sense, a legal transaction, as well as a "moral exhibition of grace"; and for this reason all the terms referring to it, in the New Testament, are forensic in character. Thus justification, pardon, expiation, ransom, guilt, and even mercy, are all forensic terms.

Mercy implies the right to punish, and this implies guilt, obligation, law, justice and penalty; and where the right to punish does not

exist, the exercise of mercy becomes impossible. You cannot punish an innocent man, and in such a case his deliverance from punishment would be justice and not mercy.—See Chap. viii. of this treatise. There is no escape from the fact that redemption is a question of law, no less than of love.

God's love for the world could not pardon sin without the atonement; nor could the atonement have been made without the love of God; they go together,—one is the expression of the other; but the possibility of pardon turns on the atonement, and by it and through it the “law is magnified,” because it is a legal transaction in moral government. The introduction of the “pardoning-power” into moral government was, doubtless, the most stupendous work in the universe. The only reason assigned for it is, “That God so loved the world”; and its proclamation has become to them that believe, “the wisdom and the power of God.”

Yet singular as it may appear, there are those who can see no greater wisdom in it than that “It represents God as an autocrat sitting on the throne, and hauling up sinners before him to weigh their deeds and mete out their doom of wrath, while his Son rushes in and snatches the sinner out of his hands, ‘as a brand plucked out of the fire.’” Others can see no greater wisdom in it than that “the system implies that

God cruelly compelled his son to come into this world and die, in order to appease his own personal wrath, and slake his thirst for vengeance on his rebellious subjects." This was the principal idea of an atonement as taught by Dr. Greg; and hence he "wondered how God should not at once forgive sin, as man may forgive a personal slight."—See "Creed of Christendom," p. 262.

Alas! for human wisdom! alas! for sinful folly! Such sentiments are blasphemous, to say the least, and betray an ignorance which is as culpable and inexcusable as the sentiments themselves. They assume that the punishment of sin is simply the gratification of God's personal feeling and wrath, and might be otherwise if he felt so inclined. If this is true, the claim that the atonement sets forth God as "an unrelenting tyrant and a monstrosity of merciless cruelty" cannot be gainsaid. But is it *true*? Let us not deceive ourselves on a matter so grave and far-reaching.

1. The same Bible that reveals to us the atonement and the plan of salvation, also reveals the fact that if any man is eternally lost, it is not God's fault. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. xxxiii. 11.)

That God is sincere in his unwillingness that any should perish, the atonement is a sufficient proof. Jesus himself declares: "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved." (John iii. 16, 17.) And to the Jews he said: "Ye will not come to me, that ye might have life." (John v. 40.) And again: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. xi. 28.)

Peter echoes the same when he says that the Lord "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (II Pet. iii. 9.) The whole Bible is replete with this sentiment; and when we add to such texts the fact that God also sent the Holy Spirit into the world to "reprove the world of sin, and of righteousness and of judgment" (John xvi. 8); and that this Spirit is everywhere striving with men to quicken them into life and lead them to Christ, we cannot possibly doubt for a moment the sincerity of God in his unwillingness that any man should be eternally lost.

Verily if men refuse to accept such divine overtures of mercy, and resist such appeals of loving kindness, and persist in their incorrigi-

ble impenitence and wickedness, all heaven cannot save them: God cannot save them, because he cannot reverse the nature of things; and his own ethical character,—his self-consistency,—renders it absolutely impossible. Penalty is an essential element of the law, and escape from it is as self-evidently impossible, as escape from the law itself. And, as we have seen in another chapter, penalty is not an arbitrary arrangement of God, which may or may not be imposed at his pleasure, but that both law and penalty are founded in the nature of things. Clearly, if it were possible for God to reduce or ignore the penalty of the law, and let the transgressor go unpunished, he would be morally bound to do so by the law of his benevolence; and the only reason that he does not do so is because he cannot do so in the nature of things.

It is not God's fault if some men must be eternally punished for their sins. If he could prevent it he most certainly would, as is abundantly evidenced by the fact that he has *done all he could do to prevent it*. When God by the pen of the prophet asks: "O Ephriam, what shall I do unto thee?" as though he were at a loss to know what more he could do than he has already done to save him,—let the sinner answer. Reason lays down the challenge and defies him to show, or name a single instance, wherein

God could have done more to save his soul than he has already done, that his own conscience, his judgment, his sense of honor and justice, could demand and approve, himself being judge. Verily, his conscience sides with God; and he knows and feels that he is a sinner unsaved to-day by his own unwillingness of being saved; and that if he is ever lost he cannot throw the blame on his Maker.

2. The same Bible that reveals to us the atonement, and the great plan of salvation, assures us also that there was no cruel force, or arbitrary coercion used in its accomplishment, and therefore it involves no element of cruelty in God. Christ says himself, "He came to seek and to save the lost,"—came of his own free will and choice. In speaking of his death he says: "For this cause came I unto this hour." (John xii. 27.) Again he says: "I lay down my life for the sheep;"—"Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John x. 17, 18.)

When condemned to death on the cross, in Pilate's Court he said to Pilate: "To this end was I born, and for this came I into the world that I should bear witness unto the truth."—(John xviii. 37.) No language could possibly

be more instinct with conscious freedom, nor be farther removed from any feeling of coercion. Force or coercion, in the nature of things, could no more enter into the atonement without invalidating its efficacy, than it could constitute a moral element in action. Arbitrary coercion would have outraged and offended the very justice it sought to appease and satisfy; therefore if the atonement was not made by a *voluntary sacrifice*, it defeated itself and is destitute of all merit. But the sacrifice *was* VOLUNTARY, and therefore “We have redemption through his blood, even the forgiveness of sins.” (Col. i. 14.)

But there was an obligation,—an OUGHTNESS,—behind the atonement which made it an absolute necessity as a basis of pardon. If God could have removed this oughtness, and have made pardon possible on other grounds, he surely would not have given his son in sacrifice for an unnecessary end. Christ himself viewed it in no other light. He says: “Ought not Christ to have suffered these things?”—“It behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name.” (Luke xxiv. 46, 47.) If it might have been otherwise, whence the “oughtness” which Christ here recognized?—whence the necessity

that clustered around the cross? Surely, it was not an arbitrary feeling, or edict of the Father. God could not prevent it, or Christ would not have died. Otherwise there is unpardonable cruelty in the atonement. But

a. All cruelty is evil.

b. God cannot do evil.

c. Therefore God cannot be cruel.

Verily, the "oughtness" could not be removed or met otherwise, and in the face of it, God gave his son, because he SO LOVED THE WORLD.

The oughtness behind the cross of Jesus, was nothing less than the immutability of moral law, the demands of moral government, and the claims of infinite justice, whose unsilenced voice had long swept through the ages, crying—"Without the shedding of blood there is no remission." This, and this alone behooved Christ to die that remission of sins might be preached in his name. In view of this Hodge says: "The sacrifice of Christ considered as a means to the justification of sinners, was an *absolute necessity*."

God is love, and the sacrifice of his son is a measurement of it, great beyond all calculation. But if remission of sin had been possible without it, then this expression of his love becomes the expression of his unfatherly cruelty; but, on the other hand, if remission of sin was

impossible without it, then it follows that the relaxation of moral law, and the abrogation of its penalty, were also impossible; and for the same reason. We must ever remember that sin always calls for penalty in the name of the law violated, and it is never forgiven; and in the nature of things, it never can be forgiven, because neither law nor penalty can be relaxed or abrogated. This is a serious situation, and man is absolutely lost, and must remain under the eternal condemnation of his sins, *without a Saviour*.

Sin is NEVER forgiven—never can be; but on certain conditions God can, and God does forgive *sinners*—but their sins never. Gannett although a Universalist, says: “We believe in retribution. We believe that every sin has its penalty bound to it by the eternal decree of Omnipotence and by the eternal law of love. We believe that sin must be punished, because God loves the sinner—not his sins—but the sinner.”—See Life of Gannett, p. 481.

Sin is a guilt for which we have no human measurement; it can be measured only by the standard of infinite obligation and justice; by the majesty of the law violated, whose penal sanction calls for a punishment as infinite as itself; and this punishment is imposed with impartial justice, either upon the transgressor himself, or upon a vicarious substitute accepted in

his place. In either case the sin is punished, and must be punished to the full measure of its ill-desert, or both law and justice remain forever tarnished, and moral government unbalanced.

Thomas Aquinas taught that "It was impossible that the punishment of sin could be remitted absolutely—that is, inflicted neither upon the sinner nor upon his substitute,—if justice be taken into the account."—Shedd's Hist. Doct., p. 306. When, therefore, we speak of sins being forgiven, or say our sins are pardoned, etc., the expression simply means, and can mean, that the penalty and the punishment of our sins have been borne by another whom God has graciously accepted as our vicarious substitute; while to us he granted pardon and justification in his name; and thus Newton sings—

"Of pardon bought with blood."

And since God was not obliged to accept such a substitute in our place, as no principle of justice, or law of obligation could compel or necessitate him to do so, it follows, that our pardon was an act of his own free grace in accepting the substitute and granting us remission in his name—solely and purely an act of his own merciful kindness, good-will, and infinite love for us; and thus we see how it comes to

pass that "By grace ye are saved through birth; and that not of yourselves, it is the gift of God." (Eph. ii. 8.)

That sin is never absolutely forgiven is fully illustrated in nature. Here the pardon of the transgressor is simply impossible; no one looks for it, none expects it, because nature has no atonement, and no substitute has been accepted in his place. Nature never exempts the transgressor of her law from its penalty, and, clearly, she cannot do so, as no other has borne that penalty for him.—See Chap. xi.

Moreover the character of penalty in nature is not remedial. It is true that it is often followed by amendment in the transgressor—"the burned child dreads the fire"—but such results are properly due to other causes. The penalty of the law contemplates nothing more than to retrieve the injured majesty of the law violated, and to uphold the equation of the nature of things. This is the only true philosophy of penalty; otherwise inflicted suffering is simply chastisement, or perhaps calamity. The law you violated in nature never heals or restores you,—(take a broken arm for example). By other laws you may heal yourself, but your healing does not and cannot, in the least, mitigate your sentence, nor heal the breach of the law, nor uphold its authority and honor; the pen-

alty inflicted on you alone can do this; and this is what penalty means.

We are thus led to conclude:—

a. That the absolute pardon of sin is impossible in the nature of things.

b. That the pardoning power inheres in the Godhead alone.

c. That the pardon of sinners is an act of God's free grace in accepting a vicarious substitute in our place, who bore our guilt and penalty in atonement for us, and granting us free remission in his name. And

4. That therefore the pardoning power is incommunicable and belongs to God alone. "Who can forgive sins, but God alone?" (Luke v. 21.)

And furthermore:—

a. The pardoning power inheres in Godhead alone—.

b. But Jesus Christ did, and does exercise the pardoning power.

c. Therefore the Godhead inheres in Jesus Christ. Thus we may understand what Paul meant when he said: "For in him dwelleth all the fullness of the Godhead bodily." (Col. ii. 9.)

XXII

THE HIDDEN PROPHECIES IN NATURE, OF "A JUDGMENT TO COME"

WHEN we consider some of the laws of our material and our mental environment, it would appear that a future judgment,—a day of assize,—inheres in the very nature of things. If Nature herself had been built with a view to such a day, she could not have been geared and mounted with greater facilities and agencies to meet the requirements of such a reckoning, than those which she daily applies. Some of her laws, like hidden prophets, some unconsciously, some audibly, and some ocularly, augur the certain approach of such a crisis, as in their operations they seem to converge toward such a termination.

In the light of recent discoveries in the solar ray, and in electricity, the universe is converted into a vast sounding gallery, an endless picture reservoir, and a universal and indestructible "Phonograph," in which are preserved the faithful records of all that has ever been said and done by the race of man. The poet's interrogatives are more serious than fanciful, when he inquires:—

- "Do the elements subtle reflection give?
Do pictures of all ages live
On nature's infinite negative?"

Geology demonstrates the fact that nature has been a faithful recorder. In her stony volumes of earth's history, we have examples of effects resulting from the acts, and even the volitions of animals, which can never be effaced while rocks endure. And we may rest assured, what nature always has been she is to-day,—*a faithful recorder.*

Dr. Chalmers says: "The rocks are each imprinted with their own peculiar testimony, and have been termed the archives of nature, where she has recorded the changes that have taken place in the history of the globe. They are made to serve the purpose of scrolls whose inscriptions may be read by all the generations of man."—Chalmers' Works, p. 227.

But nature has other "recorders" besides her fossiliferous rocks and geological strata. She is furnished with a corps of scribes, historians, bookkeepers, annalists, engravers, limners, sculptors, artists, and photographers, who record with unerring fidelity, all the thoughts, the words, and deeds of men, since time began its march. Their records, written,—some in stone, some in earth, some in the seas, some in the air, some in the stars,—yet all in God's

great "Book of Accounts," are not idle fancies, but veritable scientific realities.

It is a long-settled scientific principle in mechanics that action and reaction are equal; and it follows that every impression whatever, a man makes upon the air, the waters, or the solid earth, will produce a series of changes in those elements, which will never end. Cast a pebble into the sea, and it will effect all the waters of the ocean; shoot a cannonball from one place to another, and it will disturb the centre of gravity of our entire planet. Apply this principle of action and reaction to all laws, and it follows that no sound, no word or act of man can ever be lost; some scribe, sculptor, or photographer, fails not to seize it and faithfully record it.

Professor Babbage remarks: "The air is one vast library, on whose pages are forever written all that man has ever spoken and woman ever whispered."

Dr. Faunce says: "The universe is like one of those old-time palimpsests, or manuscripts covered over with successive layers of writing, which now, by our modern skill, are taken off separately and read in the audience of the world."—"Prayer as a Theory and a fact," p. 31.

We know that there is a force or principle in the universe which, when properly utilized,

gives us the telegraph and the telephone and also the kinetoscope. The first will send your message on the wings of lightning, to earth's remotest bound; the second will transmit your words, and even the very intonations and accents of your voice, to the ear of a friend, with equal speed; and the third will transmit your movements and actions, to the eyes of your friend, with the same speed and at the same distance. These forces in nature are concurrent, although human genius has not, as yet, been able to utilize them so as to unite them effectually in the same instrument.

Science teaches that these principles have always been at work, just as they are in the present, and not simply since man has discovered them. No doubt they have always been God's own recorders, and faithful bookkeepers, and scribes, whose records and imprints are now, and must forever be, beyond all disputation. If we pursue these principles into larger fields, in the light of science, we shall find that they are also related to the subject in hand.

Dr. Warren tells us "that while light travels at the rate of two hundred thousand miles per second, it requires three and a quarter years for it to come to us from Alpha Centauri; seven and a quarter years, from Cygni, and forty-five years from the Polar star."—"Recreations in Astronomy," p. 72.

Dr. J. B. Thomas says: "The dim haze in the constellation of Orion is so distant that it is thought, its light requires at least, fifty thousand years to reach us."—"Old Bible and New Science," p. 81.

Dr. Hitchcock remarks: "A flash of lightning occurring on earth would be visible on the Moon, not until one and one fourth seconds afterward. To be visible at the sun would require eight minutes; at the planet Jupiter, when at its greatest distance from us, forty-two minutes; at Uranus, two hours; at Neptune, four hours and one quarter; at the star Vega of the first magnitude, forty-five years; at a star of the eighth magnitude, one hundred and eighty years; at a star of the tenth magnitude, two thousand years; at a star of the twelfth magnitude, four thousand years; and at stars of still smaller magnitudes, six thousand years; others ten thousand years," and others as Dr. Thomas says above, "fifty thousand years."—"Geology," p. 416.

Now, as the telephonic and kinetoscopic and phonographic laws have been in operation from the beginning to this present hour, we can readily conceive that, in the light of science, the deeds and words of every man,—yea, the operations and activities,—good and bad,—of the whole human race from Adam down to the latest born babe, have not evanished; but are,

de facto, still in existence,—visible and audible, —somewhere within the borders of the universe.

Did Shakespeare anticipate these laws when he wrote :

“ Oh, would the deed were good :
For now the devil told me,—I did well,
Says, that this deed is chronicled in hell.”

—“ *Richard II.*”

We usually suppose that if the stars are inhabited, it is with beings of limited sensoriums like our own ; but we can just as readily conceive that they are possessed with senses far superior to ours, though infinitely less than infinite, but keen enough to hear and read this telephonic and kinetoscopic panorama as it passes before them, in their distant homes. Let a man forty-five years of age, with his senses raised to the same degree, stand on the star Vega, and he could review his own life from its very beginning,—hear every word he had ever spoken, every prayer he had ever offered ; as also behold every act he had ever done, and every crime he had ever committed. Let him stand on a star of the tenth magnitude, and he could hear the song of the angels, as they swept over Judea's hills, exclaiming,—“Glory to God in the highest, and on earth peace, good-will to men.” (Luke ii. 14.) He could see the wise men of the East coming over

the plains to worship the babe in the manger. He could hear the rabble-shout in Pilate's hall,—“Crucify him,”—“away with him.” He could see that illustrious life, like a panorama, pass before him, from the manger to the tomb; and witness a sight with which no man on earth was honored,—the resurrection of our Lord.

Let him stand on a star still more distant,—a star of the twelfth magnitude, and he could see Noah enter into the Ark, and God shut to the door; he could witness the desolations of the Flood; and hear the lamentations of the ungodly populace amid their struggles with the maddened elements, until the last voice was hushed amidst the fury of overwhelming waves. Let him stand on a star more distant, (and there are millions of them), and he could read the panorama of our world's history from the very beginning. He could see our first parents in Eden, witness their temptation and their fall, and hear their sad lamentations, as they were driven out of Paradise to till the soil, and to struggle with the elements.

If God should erect his Judgment Seat at one of these points, or on one of these distant stars, it follows, as a scientific fact, that eyes and ears less than infinite, could bring before his tribunal the life of every man; every deed, good or evil, of each and every soul, would be conspicuous,—visible and audible,—

in the kinetoscopic panorama ; to which every man's memory and conscience would respond, like a flash of lightning.

In such a presence in that great day of final account, the martyrs who suffered at the hands of tyrants, in dungeons, at the stake, and on the rack of torture, will need no living witnesses of their earthly agonies. The prosecutor, the robber, the seducer, the assassin, will require no human testimony to tell the story of their guilt and shame. Ask every beam of light which scintillates on yonder scroll before the throne, and it will reveal the record of their guilt and crimes ; consult those photographic pages and you have the infallible proofs of the tyrant's atrocities, the murderer's guilt and the assassin's blood. The kinetoscope of the universe can tell no false tales, nor leave a true one untold.

Thus the laws and principles disclosed by science, are prognostic of a future day of judgment, because they seem to imply that nature was planned with a view of such a day ; and therefore the day inheres in the very nature of her laws.

But the actions of men need not be read from a moving panorama in order to meet the demands of a day of final reckoning, in this material sense. There are other principles in nature which are equally prophetic of the certainty of such a crisis. John the beloved dis-

ciple says: "I saw the dead, small and great, standing before the throne; and the books were opened: . . . and the dead were judged out of those things which were written in the books, according to their works." (Rev. xx. 12.)

It is safe to presume that nature does nothing by accident, nor yet without design and purpose; and if she furnishes one or more of these "books," does it not follow,—or is it extravagant to suppose,—that nature was planned and geared with a view to a day of future judgment? The universe encloses the pictures of the past, as an indestructible and incorruptible record; by the law of action and reaction in geology, chemistry, psychology, and electricity, her record is perfect and infallible, both as to its contents and its details.

If the wavelet caused by the pebble cast into the sea, laves the shore of every ocean; if sound propagates itself in the air, wave after wave; if electrical reaction, started by human words, acts, or thoughts, knows no bounds in space or time; why should it be thought extravagant to suppose that mental influence,—the reaction of mind on mind,—is equally far reaching, and will never end until the day of final reckoning?

In the words of Emerson: "Every thought which genius and piety throw into the world, alters the world."—Emerson, "Essay on Pol." If the animals of past ages have written their

history on fossiliferous rocks so accurately, that scientists of the present age can trace their habits, volitions, and even instincts, why should it be considered untenable to assume that the universe holds an equally faithful record of the habits, character, and achievements of man?

As to the centre of influence man occupies in the universe, Dr. Hitchcock says: "It is just as if the universe were a mass of jelly which every movement of his made it to vibrate from centre to circumference. It is as if each man had his foot upon the point where ten thousand telegraphic wires meet from every part of the universe, and he were able with each volition to send abroad an influence along these wires, so as to reach every created being in heaven and earth. It is as if he had the more than Gorgon power of transmuting every object around him into forms beautiful or hideous, and of sending that transmuting power and process forward through time and through eternity. It is as if he were linked to every created being by a golden chain, and every pulsation of his heart, or movement of his mind, modified the pulsation of every other heart, and the movement of every other intellect. Wonderful is the position man occupies, and the part he acts; and yet it is not a dream, but the deliberate conclusion of true science."

The photographic ray of light is always at work; and geology discloses the fact that it operated precisely as it does now, in remote ages. Lay your door-key upon a polished marble slab, and permit the sun to shine upon it for days, and it will leave its imprint there, as indelibly as if it belonged to geological records of other periods. This photographic law or influence pervades all nature; and we may rest assured that none of us can by any means escape it. Nature's Camera Obscura is ever turned upon us; its "plates" are the tablets of the universe, on which are imprinted, with the skill of unerring artists, the entire history of our world, and the acts of each individual man.

Nature is an infallible photographer, and she spreads her pictures of human conduct along the corridors of eternity; or, to change the figure, she places them into God's own great Album as one of the "books" to be opened before his judgment seat. How will the suicide be disappointed, who, overwhelmed with remorse of conscience, and the earthly scenes of his crimes, rushes unbidden into eternity to escape them; but alas! only to find them, even in more vivid colors, spread over the walls of his eternal abode, to torment his guilty soul as with a flame of unquenchable fire. How will the knave, the scorner, the seducer, the villain, the felon, and the murderer, whose guilt human ingenuity

could never establish in a court of justice, be surprised when "the books shall be opened," to find there in photographic imprint of unerring fidelity, the scenes of their crimes and their guilt. Their cases need no further evidence; no other witness is required to establish their guilt, and adjudge their merited punishment.

Unless these pictures, these photographic records, are blotted out, and no one but God can blot them out, they will constitute one of the elements of eternal punishment from which there can be no escape. And therefore two facts follow:—

1. That the pardon,—the blotting out,—of sins, involves vastly more than human imagination can conceive, and

2. That the prophecies of a future day of judgment inhere, in the laws of nature, and that science clearly intimates nature was planned with a view to such a day.

By recent discoveries and inventions we are just beginning to learn what the laws of nature have been doing, as God's method of action, in all ages gone by, and what they are doing at the present time, as the recorders of men's actions, and the bookkeepers of human accounts. The biograph, the vitascope, the phonograph, the kinemetograph, the kinoscope and other similar instruments reveal no new laws, but deal with principles as old as creation itself; prin-

ciples which have ever been operative since time began ; and it is no presumption to believe that the faithful and unerring records which they have taken shall be available in the Great Day of future Judgment ; nor is it extravagant to suppose that these records may be found amongst the books which shall be opened on that great occasion, out of which every man shall be judged according to his works.—See Rev. Chap. xx.

XXIII

THE PROPHECIES OF SCIENCE OF EARTH'S APPROACHING DOOM

It is no symptom of presumption or extravagance to say, that earthquakes, volcanic eruptions, and astronomical wonders, may be looked upon as tokens of the approaching crisis described by Peter, as follows :

“ Ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. .

. . . Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness."—II Pet. iii. 1-14. (Revised Version.)

There are many parables in nature which science interprets as prophecies of such an oncoming crisis; yet strange to say, there are mockers in science, no less than in theology, who boldly discard them all; and planting their feet on the uniformity of nature, and the stability of law, in their arrogant triumph, shout,—“Where is the sign of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.”

They love to boast of the “stability of law” as the condition which renders miracles impossible, prayer useless, and Bible prophecies and promises absurd. But alas, for their boasting! Their position is self-evidently suicidal; while they would fain discard miracles and the supernatural by the theory of stability, assured that “all things continue as they were from the beginning,” they are compelled by their own philosophy, in the very next breath to confess that

their boast is vain, and their position false ; as the very science which they apotheosize obliges them to admit, that stupendous changes ever have, and ever are, occurring in earth, and seas, and skies ; and in perfect harmony too with the stability of law.

As scientists, by their own words they are condemned ; as in the name of science they tell us of geological epochs ; of sudden *sub-*mergencies and *emergencies* of islands and promontories, of earthquakes and upheavals of oceans levels, all in absolute harmony with the stability of law. When they read on metamorphic rocks and fossiliferous strata the records of animal kingdoms, which lived and perished in successive epochs, until earth itself was little more than the mausoleum of its dead, every line contradicts their false boast, that,—“all things continue as they were from the beginning of the creation” ; and this same boasted theory of stability proves to be the very dynamite which explodes their position and silences their mockery at the prophecies of science of earth’s approaching dissolution, as described by Peter.

There are many wonders in nature which teach in cogent homilies, the probability—yea, the certainty, of such a crisis in the future history of our planet. Geology teaches that the subterranean forces of our earth are such as to

have, at different times, destroyed entirely its old productions and inhabitants; others again appeared, and were again destroyed, long before the earth was fitted for the habitation of man. These same forces are at work to-day, and under the "stability of law," is it not altogether probable that in the fullness of time, they shall sweep away the present races also, and again fit up the earth for a new order of things, as Peter has so graphically described.

As to such a coming event science is even positive. It recognizes the earthquake shock as the prophetic pulsation of the approaching doom. It points us to the heavens, and to planets which have already exploded, and are now sweeping in fragments through their celestial orbits. It points us to the appearances of new stars, and the departure of old ones,—stars which blazed like burning volcanoes for years, and then turned to blackened cinders and disappeared forever from the visible map of the heavens. It points us to comets careering through immensity, and forging their loose material in the solar furnace.

"In 1752 Tycho Brahe saw a star in the constellation of Cassiopeia, which gradually grew so bright as to become visible at noonday; it flamed sixteen months, and on the 15th of March, 1754, it disappeared forever. In 1604 a star, in a similar manner, appeared in the

right foot of the constellation Ophinchus, and after months of conflagration it disappeared. Dr. Mason Good observes, that worlds and systems of worlds are perpetually disappearing; that within the period of the last century no less than thirteen stars, in different constellations, seem to have perished, and ten new ones have been created."—"Origin of the Globe."

Flammarion informs us that the astronomers, Ulugh-Beigh, in the fifteenth century, and Cassini, in the seventeenth century, and Herschel, in the end of the eighteenth century, pointed out a number of stars, which, after similar experiences, had completely disappeared; and he adds,—“These were systems for which the hour of the end of the world had struck.”—"Wonders of Science," p. 116.

Science points us to the fact that, "The element of ammonia in our atmosphere is constantly increasing its proportions, and which as it increases, ever heightens the tendency of the atmosphere to explode, with a flash of lightning or a spark of fire." It tells us that if one of the three elements of our air were extracted from it, the heavens and the earth would be wrapped in instantaneous conflagration. It intimates to us that the internal fires of our globe with their oft-attending tremor and thunder, are no less than the forebodings and prophecies, the muffled drums

of the Almighty beating the march of earth's mightiest and last day. In the language of Croly:—

“ But a day is coming fast
Earth thy mightiest and thy last !
It shall come in fear and wonder,
Heralded by trump and thunder ;
It shall come in strife and toil,
It shall come in blood and spoil,
It shall come in empire's groans,
Burning temples, trampled thrones ;—

“ Then shall come the judgment sign ;
In the east the king shall shine ;
Flashing from heaven's golden gate,
Thousand thousands round his state ;
Spirits with the crown and plume ;
Tremble then thou sullen tomb !
Heaven be opened on our sight,
Earth be turn'd to living light.”

Thus science allures us to the conclusion that in the bosom of nature,—in her laws of action and reaction, photographic, telephonic and skotographic,—in affinities, interaction, interdependence, coöperation and correlation of elements and forces, there inheres the evident prophecy of earth's approaching doom. It is perhaps needless to add, what every Bible reader knows, that the scriptures emphasize such a prophecy in most unequivocal terms, of which Peter's graphic description is a forcible illustration.

Paul is no less categorical when he emphasizes the scene as described by the Psalmist—(Ps. cii. 26),—and by the prophet Isaiah—(Isa. li. 6),—in these words—

“Thou, Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish; but thou continuest: and they all shall wax old as doth a garment; and as a mantle shalt thou roll them up, as a garment, and they shall be changed: but thou art the same, and thy years shall not fail.”—(Heb. i. 10-12.)

And with Paul and Peter agrees John, who says: “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.”—(Rev. xxi. 1.)

And with these apostles agree the words of Christ himself, when he says: “Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my father only. For as the days of Noah were, so shall also the coming of the son of man be; . . . Watch therefore; for ye know not what hour your Lord doth come.” (Matt. xxiv. 35-37, 42.)

XXIV

A JUDGMENT TO COME, FOR THE VINDICATION
OF TRUTH AND JUSTICE, INHERES IN MORAL
BEING, AS THE NECESSITY OF ITS TRUE AND
FULL DEVELOPMENT

It may be laid down as a self-evident principle, that if certain states of things, or conditions, say X, call for and demand other conditions, say Y, the demand for Y inheres in X. Therefore, from what has been said of law and obligation, of justice, penalty, character, responsibility, debit and credit, and the equation of moral government; we are warranted in the conclusion that a Judgment to come, where all wrong shall be righted, and all sin duly punished, inheres in moral government. Observe:

1. We find a strong probability of such an event, suggested by God's method of procedure in adjusting disturbances in nature. Nature is constantly balancing her accounts, and restoring disordered things to equilibrium. In all her ministries, she wastes nothing; her supplies and appropriations are no greater than existing needs, nor the process of decay superior to that of life and growth. In hundreds and thousands of ways, known and unknown to us, this prin-

ciple of compensation and equilibrium asserts itself. In the long run, nature can always be depended upon to balance her books; she never fails to square her accounts, and maintain the majesty of her laws and principles.

This is God's mode of procedure in nature; and from what has been said of the universality of law, and the nature of things, we are warranted in saying, that this is his mode of operation everywhere, and especially in moral government; and that at some future period he will also "square the book of his providence," and balance the accounts of moral obligation and character.

2. We find facts and conditions in human society which loudly call for, and demand a Judgment to come, for the adjustment of present irregularities, and righteous retribution for present wrongs and cruelties. Nothing is more out of balance than society at large. Here we often see the very best of men racked with pain for long years, while the wicked are prosperous and happy; often see piety and goodness pinning in grief and suffering in poverty and starvation, while the worthless and profligate have more than heart could wish; often see innocence in the dungeon, while guilt and crime hold the key; often see virtue in chains, while licentiousness and vice run rampant in the street; often see love in tears, while sin regales

in jubilant, drunken revelries; and religion crushed to the earth, while error and iniquity are enthroned in power.

In all past ages goodness and holiness have been hated and persecuted, while sensuality and tyranny have rolled in ease and revelled in debauchery and crime unmolested. Many a pious Lazarus has died at the gates of Dives, unmourned and unburied. This state of things we cannot harmonize with our own sense of justice and right. We both know and feel that it is all wrong, and things are woefully out of balance, and, in the nature of things, call for and demand a future judgment, where wrong shall be righted, innocence avenged, truth and justice vindicated, and the books of eternal equity balanced. And, as God cannot but be just and true, it follows, that such a day will and must come, as the necessity of his moral government.

Dr. D. M. Evans maintains that "the inequalities of the punishments suffered in this world render future retribution necessary to establish justice. It is inconceivable that a just God should deal with man in a manner totally at variance with the character of an impartial judge. Man's consciousness of subjection to law involves the idea of penalty for its violation."—"Landmarks of Truth," p. 224.

Aristotle says: "It is a necessity of our moral

being that we are pained when the wicked are not punished: this feeling of indignation at wrong, therefore, we justly ascribe to God."—J. P. Thompson, "Love and Penalty."

Verily, God's government of the world is an appalling riddle if at the end of its course there remains no punishment for the wicked. "But for the conviction that penalty is only delayed to the proper day, and that retribution is absolutely certain, despair must settle down upon the moral universe, the forces of our moral nature suffer a total wreck, and society experience inevitable dissolution." Truly, if moral accounts shall ever be balanced, if justice and moral order shall ever prevail, a Judgment to come necessarily inheres in moral government.

3. That such a day will come is, beyond all peradventure, a certainty. We have seen that the doctrine of human accountability is not only taught in the Bible, but also in nature, science, and conscience. It was taught by Shakespeare, and the Greek poets; and it underlies the whole history of pagan sacrifices since the world began; it is the deepest feeling that pervades the mythologies of China, Egypt, Greece, and the Isles of the sea.

Leland says: "Aristotle, cited by Plutarch, speaking of the happiness of men after their departure out of this life, represents it as the most ancient opinion, so old that no man knows

when it began, or who was the author of it; that it hath been handed down to us by tradition from infinite ages. The pagans never profess that the idea was reached by them by the aid of reason; but they always refer to it as a very ancient tradition which they endeavored to confirm by reason."

"Lord Bolingbroke, whose interest in the matter would have lain the other way, acknowledges that the doctrine of the immortality of the soul, and a state of future rewards and punishments, began to be taught before we have any light into antiquity; and when we begin to have any, we find it established that it was strongly inculcated from time immemorial, and as early as the most ancient nations appear to us."—See "Necessity of Divine Revelation," Vol. II., Part II., Chap. ii.

Evidently the Bible is not the author of this old and universal sentiment. It lived long before the Bible was written, and in lands where the Bible was never heard of; and were the Bible blotted out of existence, and all its light and influence withdrawn from the world, this doctrine would still continue to live and sway its imperial sceptre over the human conscience, as long as man remained a moral being. It is the stamp of Deity upon the human heart as the language of moral consciousness and obligation. And when the Bible says that God

“hath appointed a day in the which he will judge the world in righteousness,” (Acts xvii. 31) it only repeats what the moral constitution of man calls for, as the demand of justice and right.

That very right which our moral nature knows ought to be, and that very justice which our conscience says ought to prevail in society, call for and demand a future judgment seat, to avenge the wrong and punish the guilt, and restore the moral equilibrium of righteous government. This feeling is inborn, and springs from the unfathomed depths of moral being.

We have seen that man is so constituted that a sense of accountability is ever present with him in all voluntary action. The laws of society adjusting and defining human rights, and regulating the conduct of the citizen, are but the civil forms and organisms in and through which this inborn sense of the soul necessarily and spontaneously expresses itself. These laws are a necessity, society could not exist without them; and moreover, no law could be honored and respected by man did it fail to recognize this essential connection between voluntary action and moral responsibility.

Neither could the public sentiment of society at large be satisfied with a civil law, or administration, which suffered the transgressor to go unpunished, or granted him immunity from

penalty; nor, on the other hand, could it be satisfied if the penalty inflicted was not in all cases proportionate to crime, or failed to be evenly balanced by the strict demands of justice.

Prof. E. J. Wolf, of Gettysburg, very truly says: "Nothing is regarded so detrimental to the common welfare, and so destructive to society, as the escape of the evil-doer unwhipped of justice. The inextinguishable moral sense within us cannot endure the thought of his crime going unpunished."

Thus it is evident that a judiciary—a civil tribunal—is necessary to weigh legal obligations and impose merited and just punishment, and uphold justice and maintain good order in society, as the essential demand of human nature; not merely as a restraint to vice and crime, but as the necessity and satisfaction of our inborn convictions of right and justice. It could not be otherwise, in the nature of things, and for this very reason, we never find it otherwise in the history of the race.

Where is the nation or tribe, ancient or modern, barbarian, heathen or Christian, that has not in its own way held men responsible for their willful deeds, and punished the transgressor of its laws? It is the voice of universal humanity, and therefore, is it not the voice of God?—"Vox Mundi Vox Dei."

From these self-evident principles, regnant in the human heart, verified by the consensus of history, and the testimony of the race, we formulate four fundamental principles of government,—viz :

a.—That man is a responsible being.

b.—That responsibility measures the guilt of the transgressor.

c.—That guilt measures the degree of punishment due to crime.

d.—The necessity of a tribunal or judgment seat, to examine the extent of responsibility, determine the degree of guilt, and impose proportionate punishment.

These principles are self-evident, and it follows that civil government, for the protection of human rights, the maintenance of law and order, and for the punishment of evil doers, is the absolute necessity of equitable society, as the demand of moral being.

If now we carry these principles to a higher plane, we find, as another self-evident fact, that the sense of human responsibility is far deeper and broader, than the scope of mere civil laws and judicial tribunals ; that is, our civil courts cannot meet or reach the case and settle it. Deep down in our souls, as the unwritten testimony of consciousness, we feel and know that we are reponsible far beyond the mere letter of

the civil law; that we "sin daily"; that there are innumerable offenses which can neither be proved by human testimony, nor defined by legal statutes.

Offenses which involve the will, the conscience, the thoughts, purposes, desires, affections, etc.,—offenses which the courts cannot reach; and yet withal, offenses which our innate sense of responsibility feels and acknowledges. Here then, a new problem confronts us. What shall be done with these unknown and uncanceled remainders ever lingering in the deep sea of human consciousness? We both feel and know that they do exist, and we cannot deny them, nor yet dare we ignore them, because they are the very echoes of our own consciousness; neither can we in our heart of hearts, respect a tribunal, or a government, that ignores them; we know they do exist, and that they call for adjustment, in our deepest convictions of justice and honor. They cannot be passed by, even by God himself, if he would hold the respect, and command the reverence of men and an intelligent universe. They must be met and balanced, in the very nature of things. What then shall be done with them? Self-evidently, we are driven to the conclusion that the same law of human responsibility which, as we have seen, demands and necessitates a civil tribunal, or court, controlling civil conduct and

destiny, also demands and necessitates a moral tribunal, or judgment seat, to meet this deeper demand of moral conduct and destiny.

Observe,—This conclusion is not drawn from an analogy or contrast between civil government, and God's moral government; but it follows the former, as an additional outgrowth of the same principle which necessitates civil government. Just as the oak of the forest is the outgrowth of the oak in the acorn, not by comparison but by the development of the same life principle through all its stages, so is the future moral tribunal the outgrowth and necessary demand of the moral oughtness of man's true being.

A bad man may deceive you, but he cannot deceive his own consciousness, or make himself believe a known falsehood. What he feels and knows to be true by his own consciousness, he knows to be true beyond a question; and when he does a willful wrong he hears the voice of guilt which cries for punishment; and he could not in the depths of his heart make himself believe that his guilt is not guilt; that he is right when he knows he is wrong; that his sin should go unpunished, or that the law which he has violated should remain forever dishonored. His sense of responsibility convicts him of his guilt, bearing a testimony which he can neither silence nor deny, and which, in the

light of eternal justice, ever calls for a tribunal, a Judgment Seat, in all respects equal to the scope of his conscious being; where the thoughts, the motives, the affections, the will, and the life, shall be weighed in the balance of eternal righteousness, justice and truth. Therefore, as a logical conclusion, there is no escape from the conviction that a Judgment to come, to grade and impose merited punishment, to balance moral accounts, to vindicate the majesty of law, and sustain the infinite dignity and equilibrium of moral government, is the demand and the necessity of moral being, written all over the human soul.

4. That such a day will certainly come is a fact greatly emphasized by the reproductive power of soul-being; that is, by the law or principle by which the soul reproduces the past, and retains the moral identity of human conduct.

This reproductive power is the memory. Through its functions we can never break away from our yesterdays. It faithfully gathers up the fragments of our lives, and nothing is lost; and nothing in the line of voluntary deeds ever can be lost, as long as memory endures. It does not only recall past actions, but it also retains their moral identity; what was righteous when done, is righteous still, and what was sinful when committed, is sinful still. The relations of all acts to justice, law and

obligation, ever remain the same in the domain of memory, where the past and the present,—duties neglected, responsibilities unmet, laws violated, accounts unbalanced, moral debts unpaid, and sins committed,—all meet as in the final reservoir of life. Call up any sin in your past life, and memory will tell you that when you committed it, it called for punishment at the time; and what called for punishment then, it tells you, calls for punishment now by the same law of consciousness. This is true of every unbalanced account and unpaid obligation of the past. And as the law of memory, like all other laws of moral being, will never change nor lose its power, it follows, that what is conscious guilt to-day and calls for punishment, will also, by the reproductive power of memory be conscious guilt to-morrow; yea, forever, calling for the same punishment.

Therefore the principles which necessitate a tribunal, or judgment seat now, for the just punishment of evil doing here, also calls for and necessitates a future judgment seat, to correctly measure and adjust eternal destinies, as the necessary outcome of the demands of righteousness, truth, and moral government.

Verily, the certainty of a judgment to come, is woven in the very texture of soul-being. It is the keynote and echo of eternal oughtness and justice within the realm of human consciousness.

5. Another argument for the certainty of a judgment to come, is suggested by the soul's mysterious forebodings. Talk about human nature as we will, one thing we cannot deny,—every man has a conscience. Call it what you may, it is a moral nerve which lays hold on God and eternal rightness; a nerve which treasures up, and, by the aid of memory, carries the voice of Jehovah, the voice of justice, the voice of guilt, and the trumpet blast of a coming day of judgment.

What mean those strange and gloomy forebodings, which, in spite of all efforts to banish them from the mind, ever and anon, roll their muffled thunders through the soul? Are they phantoms? Alas! as phantoms cast no shadows, are there not stern realities slumbering beneath them?

Lord Byron, in speaking of dreams to the Countess of Blessington, said: "Dreams are strange things, and mine are always full of horror; and one of the most fearful thoughts that ever crossed my mind during moments of gloomy skepticism has been the possibility that the last sleep may not be dreamless,—perhaps a dream of endless horror."—"Conversations with Lord Byron," p. 192.

Charles IX., who gave orders for the massacre of St. Bartholomew's day, said on his dying day: "What blood! what blood! I know not

where I am. How will all this end? What shall I do? I am lost forever; I know it.”—
“Foster’s Cyclop. Illus.”

Volney, overtaken by a storm at sea, ran frantically about the ship and in his alarm cried out: “O my God! my God! what shall I do? what shall I do?”

Augustus, the Roman emperor, according to Seutonius, was so terrified when it thundered, that he wrapped his seal-skin round his body, and hid himself in a secret corner until the tempest was passed.

When the infidel Mirabeau felt that death was approaching, he exclaimed: “My sufferings are intolerable. I have within me a hundred years of life, but not a moment’s courage.”

The Emperor Caligula, the most unrelenting tyrant of his age, “he who had declared himself a god, and had even temples erected and sacrifices offered to himself,—when the lightnings flashed and the thunders rent the skies, would cringe like a guilty wretch, cover his defenseless head, and hide under his bed until the storm had passed.”

Can it be that such appalling forebodings, such fears and terrors in the presence of apparent death, are nothing but idle dreams and fancies? Verily, they are full of meaning as the sun is full of light; and they kindle their

fires by the torch of eternal verities. The structure of the human eye does not more clearly imply the existence of light, than such forebodings of the guilty conscience foretell the certainty of a coming judgment, where they shall materialize into tangible realities. The grey beams of the morning are no surer signs of the approaching day, than are such forebodings of an on-coming judgment. The subterranean rumbling and thundering, and the tremor of the burning volcano, are no more evident tokens of its approaching eruption, than are such forebodings of an on-coming judgment.

Verily these forebodings are the faithful harbingers, and the unerring prophecies of such an event, pointing to the great white throne, as premonitions of a judgment to come. They speak to all hearts at times, and their voice seems a universal diapason of warning. We are told that Jerome used to say: "Whether I eat or drink, or whatever else I do, a voice seems always to sound in my ears,—Arise ye dead and come to judgment."—Pictet's Theology, p. 359.

Dr. R. W. Hamilton says: "Traverse the earth; enter the gorgeous cities of idolatry, or accept the hospitality of its wandering tribes; go where will-worship is most fantastic, and superstition most gross; and you will find in

man 'a fearful looking-for of judgment.' The mythology of their Nemesis may vary; their Elysium and Tartarus may be differently depicted; the Metempsychosis may be the passage of bliss and woe: still the fact is only confirmed by the diversity of the forms in which it is presented."—Biblical Museum, Vol. V., p. 309.

Let him who denies the Bible but study the facts of nature, and the laws and principles of his own moral being, and he will find enough to assure him that a judgment to come is not an idle dream or a gloomy fiction, but a veritable reality and the necessity of moral government. He will find it written upon the tablets of his very conscience, and echoed by the deepest convictions of his own soul, that—"God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.) He will find, that after all his attempts to discard the Bible, the words of Paul to the Athenian philosophers are only too true. God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts xvii. 31.)

Thus we conclude:—

a. That a judgment to come inheres in

moral government as the necessity of its equitable administration.

b. That a judgment to come inheres in moral being as the necessity of its true and full development.

c. That a judgment to come inheres in the Bible as the necessary correlation of Christ's resurrection.

"Whereof he hath given assurance to all men in that he hath raised him from the dead." Let the anxious reader consult the following texts: Rom. xiv. 10; 2 Cor. v. 10; 2 Thess. i. 7-10; Jude 6; Rev. xx. 11-14 and Chap. xxi. 8; Matt. xxv. 31-46.

XXV

FUTURE PUNISHMENT INFINITE--ERGO--END- LESS

ACCORDING to the principles hitherto established, we look for a day of judgment as among the certainties of the future, for the vindication of justice, the reward of virtue, and the just punishment of evil doers. We now advance another step to consider the degree of this punishment. Is it temporal and remedial, or eternal?

From the arguments set forth in the preceding chapters of this volume, to which the reader is kindly referred, we are warranted in the following conclusions :

1. That penalty inheres in moral government as an essential element of law.

2. That man's consciousness of obligation to justice and law, involves the idea of penalty for its violation.

3. That penalty of law, and obligation to law, are necessarily and essentially equal in degree.

4. That penalty calls for and necessitates a punishment in all respects equal to itself.

5. That the punishment of the wicked in

the world to come, is the demand and necessity of the moral equilibrium of the universe.

6. That God, in the integrity of his infinite perfections and ethical character, cannot prevent it, for the same reason that he cannot deny himself.

7. That therefore the punishment of the finally impenitent and incorrigible sinner is absolutely certain.

8. That this punishment is necessarily infinite, and therefore endless, because the sinner is finite.

It is an ultimate fact of human consciousness that no man can intelligently satisfy his mind that sin deserves less than endless punishment, unless he is quite sure that he fully comprehends the demands of moral government, and the infinite demerits of sin on the one hand, and the infinite merits of Christ's atonement which was required to balance it, on the other. As this is impossible, all human judgment and feeling must be set aside in the settlement of this question.

Dr. Wayland says: "Hence we see how unfounded is the assertion sometimes made, that God could not, for the momentary actions of this short life, justly inflict upon us severe or long-enduring punishment. If an act, whether long or short, be a violation of our obligations to God, if ill-desert be according to the great-

ness of the obligation violated, and if no one can pretend to comprehend the vastness of the obligations which bind the creature to the Creator, then no one can, a priori, pretend to decide what is the punishment justly due to every act of willful wickedness.”—“Moral Science,” p. 116.

“The soul of man deserves an infinite punishment for despising an infinite good ; and it is not inequitable that that self which man makes his rule and happiness above God, should become his torment and misery by the righteousness of that God whom he despised.”—“Charnock on the Attributes,” Vol. I., p. 163.

In other chapters of this treatise:—

1. We have seen that sin is not a private or personal matter between the sinner and his God ; but that it is transgression of public law, an infraction of moral order, and treason in moral government ; and whether it be great or small, it is in the nature of things a public offense. It outrages public justice, and challenges the divine integrity ; it cannot, and dare not be shoved into a corner, or silently ignored ; but in every case it calls for a penalty,—a punishment,—in all respects equal to its just demerit and guilt.

2. We have seen that this punishment or penalty must be met by the sinner himself, or by a vicarious substitute accepted in his place.

3. We have seen the folly and absurdity of pressing human tenderness and emotions into this question, as though our sympathy and tears could measure divine justice, heal the breach of law, and balance the scales of inflexible and eternal righteousness.

4. We have seen that nature utters a continual protest against such an unwarranted hope of escape.

Should a man cast himself into the fire, the incineration of his body would be but a small matter as compared with the majesty of the law which he had violated; nor would the universe pause to shed one tear over the sadness of his fate. Nature cannot afford to waive her inexorable law, or suffer its glory to be tarnished with impunity, in order to adjust herself to the rashness or stubbornness of any man; nor will she do so though human sympathy heaves like the billows of the ocean, and tears fall like tropical showers. Verily, neither pity nor tears can atone for the absence of obedience to nature's laws.

The same is equally true in moral government. It must be self-evident that here, where the Cross of Jesus Christ, in radiance beaming, speaks of "pardon bought with blood"—pardon wherein justice and mercy both are honored in the justification of the guilty,—human sympathies can add nothing,

can avail nothing. Salvation is decidedly a question of redemption, and not of human tears.

Since therefore pardon embraces so much of law and government, it must follow that sin can involve no less; hence sin is a question of the universe, and not a private personal matter; and no power finite or infinite, sympathetic or emotional, can deliver the sinner from merited punishment, without atonement.

A few self-evident propositions forbid any other conclusion:

1. That in the nature of things, the authority of a law is equal to the source from whence it emanates. This is axiomatic; compare the law of the teacher in his schoolroom; the law of the parent in his household; the law of secret societies; of municipalities; of states; and of the general government. It is self-evident that they respectively differ in their authority; that in authority they rise and fall, *pari passu*, with their respective sources. This is so apparent that more words would obscure the fact.

2. That in the nature of things, the obligation of obedience is equal to the authority of the law; that is, our obligation to obey a law is strictly equal to the measure of its authority. This is also axiomatic, since it is self-evident that where there is no authority, there can be no obligation. Neither can the one exceed the other; under the administration of justice they

must balance to a millegramme, in the nature of things.

3. That in the nature of things, the violation of law incurs a guilt equal to the measure of its obligation. This is also self-evident. The guilt of action consists in its being the violation of our obligation; therefore the guilt and the obligation must be mutual measurements of each other.

Julius Müller says: "It is incontrovertible that he who is disloyal to the voice which says I ought, must also say I ought to satisfy the injured majesty of the law I violated; sin creates an obligation to satisfy the injured majesty of the moral law."—See "Doct. of Sin," Vol. I., Chap. iii. Guilt and obligation are the two opposite poles of the moral law, and, in the nature of things, they must be, and are, in perfect equipoise.

4. That in the nature of things, the penalty of a law is equal to the guilt of violating its obligation. This is also axiomatic, since guilt and obligation mutually measure each other, it follows that the penalty *must* be equal to the guilt, as the measure of obligation. Guilt and penalty are the two opposite poles of obligation, and they must be in absolute equation in the necessity of justice and moral government. It is self-evident that if obedience to its precept could honor the law more than its

penalty, in case of violation, then the penalty would be insufficient to satisfy the injured majesty of the law and maintain its integrity; and it would follow that a broken law would remain tarnished and dishonored forever, and that without a remedy. This, moral government could not allow, because God is just and true.

As a principle of compensation and equilibrium in the universe, there is no possibility of defrauding a law of its dignity and honor. All God's laws must be and will be honored, if not by obedience, then by penalty; penalty which must equal the obligation and balance the guilt to a fraction, since, if greater, it would argue malevolence in God, and if less, it would argue weakness in his administration. Verily, it is an axiomatic and intuitive truth, that obligation, guilt, and penalty must measure each other, as the necessity of eternal justice and righteousness.

Here then we have an anthymeme,—a logical chain of six self-evident links, or propositions, as follows:

1. God, the source of all law, is infinite.
2. The authority of law is equal to its source;—therefore its authority is infinite.
3. The obligation of law is equal to its authority;—therefore its obligation is infinite.
4. The guilt is equal to the obligation;—therefore the guilt is infinite.

5. The penalty is equal to the guilt;—therefore the penalty is infinite.

6. The penalty calls for a punishment equal to itself;—therefore the punishment is also infinite.

Thus future punishment is self-evidently and necessarily infinite, because God is infinite. It could not be otherwise, in the nature of things.

And therefore, as the sinner is but finite; and as no finite being can endure infinite punishment other than by endless duration, it follows, that future punishment is inevitably and essentially everlasting—endless—in the very nature of things. And thus our Lord teaches: “These shall go away into eternal punishment.” Eternal because God is infinite; endless because man is finite.

The objection—“that Christ suffered this penalty for believers in less than an infinite space of time, and therefore endlessness is no essential part of it,” is a paralogism. It is true that endlessness is not an essential element of the penalty, but infinity is; and therefore, because man is finite, endlessness is essential to the endurance of the infinite sentence, as a self-evident condition of necessity.

Moreover, the objection impliedly, either divests Christ of Divinity, or endows man with Godhead. Christ did suffer the penalty in a comparatively short space of time; but who

was he that he could do this? Need the objector be reminded that he was the Son of God—the God-Man, clothed with “all power in heaven and in earth,” infinite in resources, in wisdom, and in meritoriousness, and fully competent to redeem the injured majesty of an infinitely authoritative law, satisfy the infinite claims of infinite justice, and purchase infinite redemption through the infinite merits of his blood, for all that will believe on his name, in less than an infinite space of time?

Where the penal claims of infinite justice are thus met and satisfied, the “infinite” rests upon “meritoriousness,” of which time can be no factor; but where such claims are to be met and satisfied by a finite subject, destitute of all merit, the “infinity” of the penalty turns on time as the only possible condition of its endurance. An infinite sentence on a finite subject, calls for endlessness, in the very nature of things; and we can conceive of no moral compensation which could possibly make infinite punishment less than endless, and yet sustain the infinite majesty of moral government, and balance the infinite merits of the atonement which sin has ignored, set aside and willfully forfeited.

Doctor Hickok, in treating on “Facts in an absolute personality,” concludes as follows:

1. God *is*.

2. A future state of rewards and punishments *ought to be*.

3. The existence of God is a guarantee that what ought to be surely will be.

4. God is ethical goodness, and it is impossible that he should deny himself.

5. It is thus infallible that the soul shall live on in its obedience and bliss, or in its disobedience and misery, forever ; and also, that the time must come, when the separation of the righteous from the wicked shall effect the designed and demanded consummation of the moral system.—See “Rational Psychology,” p. 717.

E. H. Plumptre, professor of New Testament Exegesis, King’s College, London, says : “I do not hesitate to accept the thought of the punishment of evil as being endless. If that punishment comes, as Butler teaches us, as the natural consequence of sin ;—if the enduring pain be—

“ ‘Memory of evil seen at last,
As evil, hateful, loathsome,’

then I cannot see how it can be otherwise than everlasting. If the sin is not forgotten, then the remembrance of it must throughout all ages be an element of pain and sorrow.”—Eternal Hope, p. 190.

Doctor Theodore Parker, the noted liberalist of New England, in a letter to Adams, said :

"To me it is quite certain that Jesus Christ taught the doctrine of eternal damnation, if the evangelists—the first three I mean—are to be treated as inspired. I can understand his language in no other way. I think there is not in the Old Testament or the New, a single word which tells this blessed truth, that penitence hereafter will do any good."—Dorchester's concessions of Liberalists, pp. 250, 251.

Verily, the certainty and the endlessness of the punishment of the finally impenitent sinner, is so imminent in moral government, and so self-evident in the light of science, that we really do not need the Bible to prove it; and if all Bibles were destroyed, it would still remain true and immutable, as a pillar of eternal justice and righteousness. It is a truth written all over the universe, and it inheres in the very nature of things.

Max Muller, who as a scientist and author needs no commendation, says, in "The London Christian World": "I have always held that it would be a miserable universe without eternal punishment. Every act, good or evil, must carry its consequences, and the fact that our punishment must go on forever seems to me a proof of the everlasting love of God. For any evil deed to go unpunished would be to destroy the moral order of the universe. I should say the whole world would fall to pieces if we gave

up the idea, in my sense of the word, of eternal punishment, which, coming from God, must be eternal correction and eternal reward. Without eternal punishment we should have no touch with God, the world would be Godless, God-forsaken."

It is worthy of note here, that this is not the language of a theologian, but of a scientist of the highest authority. There is no appeal to the Bible. The oracle of nature alone, bears to him the fact and necessity of eternal punishment in order to uphold the moral order of the universe, a fact from which there is no escape, even if Christianity be a delusion. Verily, Nature accentuates the words of the Apostle—"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.)

XXVI

A SECOND PROBATION—HOPELESS

THIS treatise might perhaps be considered incomplete without a chapter on the mooted doctrine of a "Second Probation," or redemption in the future state. If what has been demonstrated in the preceding pages is true; if what Christ has said upon the subject: "These shall go away into eternal punishment," is to be relied on as true; then this question has been fully answered, and the subject absolutely settled, once for all. A moment's reflection will convince the most skeptical, that this is self-evident.

1. In the nature of things, the doctrine of a second probation and that of endless punishment are mutually exclusive; the one eliminates the other,—both cannot be true; and whatever may be said in favor of the former, it must be admitted that neither science nor divine revelation, has any sympathy with it. No doubt this doctrine, like many others, has had its origin in the sympathies and hopes of the human heart; and on this ground it naturally commends itself to human philosophy. I doubt if there lives a man anywhere, who takes pleasure in the death

of the wicked; we are told that God himself does not, and why should man? Surely no man of human feelings would object to it, if God could grant to lost souls in eternity another chance for being saved. Please God that it might be so. But alas! the words of Christ quoted above, forbid it. And the moral universe forbids it; forbids it not by arbitrary legislation or edict, but by the very nature of things; it could not be, because God cannot deny himself.

2. In the nature of things, a second probation is necessarily interdicted by the ethical nature of God; that is, by his essential self-consistency by which he always acts, and must act, in harmony with himself,—in harmony with all his divine perfections,—in harmony with the eternal principles and laws of his essential being, and the purity and majesty of his moral government. Therefore it follows, that if God cannot deny himself, or contradict himself, he cannot save an unbelieving, impenitent sinner; he cannot suffer his law to remain broken with impunity, nor can he save a soul after it has once been sentenced to infinite penalty, or “DAMNED.”

In the words of Dr. Elliott, a distinguished Unitarian, “We must remember that man must be saved in a manner consistent with all the attributes of God, and conducive to the glory of

all his perfections,—not of his mercy only, but of his justice also, and his holiness.” These are not questions of his power, but the necessity of his ethical nature,—the essential demands of his self-consistency and rectitude. What think you, would God not contradict himself if he pronounced an infinite sentence on a soul, and then, afterward, made that sentence less than infinite? and is it too much to say, that his very nature would make this impossible?

3. In the nature of things, a second probation would be an injury to the moral universe. Syrus who flourished about fifty years B. C. used to teach: “He hurts the good who spares the bad.”

Dr. Bushnell says: “It is the result of this world’s experience, that too much trial diminishes, rather than increases good results,—that one trial will do more and better than many. God clearly gives men only one chance for this life,—the period of youth,—failure in that is final in its decision. Analogous to this he gives men one chance for eternity, and when the result of this shall be revealed it will be found a finality.”—See “Bushnell’s Ser.”

It is a self-evident truth that the hope of a second probation is demoralizing in tendency, because it virtually nullifies the value, the importance, and the design of the present probation. Where is the man who, if positively as-

sured of a second trial and chance, will naturally care for and appreciate his present chance? Under the self-propagating power of evil and the depravity of human nature, there is nothing more demoralizing to men than to be assured that there is time enough yet; and that thousands are unsaved to-day through the influence of this pernicious delusion, cannot be denied. Convince a man that he is really to have another probation after this life, and you effectually relieve his mind, not only of the importance of his present probation, but also of all anxiety as to his present moral responsibilities and obligations; you virtually tell him to "eat, drink and be merry," and dismiss all fears of approaching danger and judgment, because he will have another trial, another chance. Verily, such a hope would be demoralizing, and would prove an injury to the moral universe.

Upon this subject a distinguished Universalist divine says: "Suppose it were true that somewhere in the eternal cycles of the future state, all men will become as angels; is it not easy to see even if such were the truth, that bad men would fix the eye only on the consummation, though myriads of ages remote, and lose sight of the path that must guide them thither? Would not the revelation of it tend to remove the consummation farther off, or make it impossible? Man, sinful as he is, would not be

the keeper of such a truth without making it pander to his lusts."—Dorchester's Concessions, etc., p. 318.

It cannot be denied that if God taught this doctrine, or held out such a hope to men, he would by it, lead them into temptation, and encourage them in their present impenitence and sinful indifference; and thus he would virtually defeat the very end for which he sent his son into the world,—to save men from their sins. Hence the doctrine of a second probation is an impeachment of God's benevolence, his wisdom, and his self-consistency. Either this doctrine is without foundation and the hope is false, or God is not true to Himself.

4. The doctrine of a second probation perverts the spirit, and the nature of the atonement for the remission of sin.

(a) We have seen that the influence of law depends on the certainty felt by the subject, that it will be duly executed.

(b) That the atonement emphasizes the fact that law will be duly executed; and that sin cannot be committed with impunity.

(c) That the possibility of pardon must rest upon conditions not within the power of the offender; if otherwise, he could violate law and be sure to escape with impunity by fulfilling the conditions of forgiveness, which, upon this supposition, are all within his own power.

(*d*) Public justice requires that nothing shall be done to undermine the influence of law; therefore it cannot consent to have the execution of penalty dispensed with upon any condition that would encourage the hope of impunity, and thus weaken the influence of law over the subject.

If this be true it follows that justice cannot consent to the pardon of transgressors but upon three conditions:

i.—Of an atonement, to emphasize and honor the law.

ii.—Of an atonement not to be repeated, to cut off all hope of impunity.

iii.—Of an atonement whose benefits must not extend beyond our present probationary state, to uphold the majesty of moral government.

It is a self-evident truth, that if the atonement were to be repeated, or if its benefits were to be extended into the future state, and to all eternity, that it would encourage the hope of impunity in the violation of law; it would lessen the influence of law over the subject; it would weaken the public confidence in its administration, and encourage lawlessness and rebellion; thus it would defeat itself by encouraging the very things it aims to destroy. This would be infinitely worse than no atonement at all. "The impunity of crimes," says

Bouvier, "is one of the most prolific sources whence they arise."

Convince a man of impunity in his present state, and of another chance in the next world, and you extinguish for him one of the mightiest incentives to virtue in society. It is admitted that this is not the highest motive to virtue, but unregenerate men will be moved by nothing higher, unless quickened by fear and a keen sense of oughtness.

Moreover, a second probation cannot be hoped for, in the nature of things. Every principle of justice forbids it.

Joseph Cook says: "God cannot give the wicked two chances without subjecting the good to two risks."—*Transcendentalism*, p. 213.

If this be true it follows, that unless God loves the wicked vastly more than he does his own children, which he certainly does not, it is not probable that he will work to the advantage of the wicked, at the expense and possible injury of his own beloved disciples, especially since they all possess the same blessings of a present probation; and a second is only called for in accommodation of the willful stubbornness of those who refuse to improve the present one. The demand for a second probation is both supercilious and ignoble. It is a pitiful plea for present indulgence in sin, licentiousness, and vice, in the hope of reformation and

reparation under a second trial. Verily, it is an ignoble, unmanly, and unpardonable presumption, an insult to justice, and unworthy of true and noble manhood.

The doctrine is palpably absurd; it impugns and prostitutes the power of habit as an element of character, and contradicts the law of moral tendencies in life and being.

Rev. J. C. Kimball, in speaking of the "terrible power of habit" says: "How is it with the sinner as he advances in life? Is there anything in his actual course to indicate that with sufficient length of days he may outreach the dominion of evil habit,—fag it out by the mere power of living? Do we find, as a matter of fact, that the older persons grow the more likely they are to repent? Is it not notorious that the greater part of all conversions take place with the young, and that after a man has reached his fiftieth year the chances that he will make any important changes in his life are all against him? And what reason is there for supposing that this tendency is to stop with death? Is there any power in the grave to wash out habits? If the chances that a sinner will repent turn against him when he is fifty years old, is it likely they will be much in his favor when he is fifty thousand? Is it not probable,—yea, according to the laws of his very being,—must it not be, that the force of evil

habit, growing stronger with the eternal years, will reach at last to every part of his nature, and be such that no effort of the will, even under all the motives that God can offer, will be able to break it? And what is this but arriving at the limit of probation? Is there not here a point beyond which even the soul cannot go and live,—an abyss of sin so deep as to be beyond the reach even of God's arm,—a vital point of the spirit where, if the disease is once seated, no entreaties, no truth is able to help it?"—*Monthly R. Magazine*, 1867, p. 345.

"There is a point no eye can see,
 Yet on it hangs eternity.
 This is that moment as we choose,
 Th' immortal soul we save or lose.
 Oh, where is this mysterious bourne,
 By which our path is crossed?
 Beyond which God himself has sworn
 The soul that goes is lost."

—*Anonymous*.

5. Lastly, That the pardoning power of God is not available in the world to come, because it has no atonement. We have seen that God cannot pardon sin without an atonement; that where there is no atonement, pardon is impossible.

Consider:—

i.—That pardon is possible for men in this world, because they have an atonement available in the present state. "Whosoever believ-

eth in him shall receive remission of sins.”—(Acts x. 43.)

ii.—That the pardoning power is, in the nature of things, limited and confined within the scope of the atonement, being necessarily co-extensive and co-terminus with it. It is only within this scope that justification is at all possible; as far as the atonement reaches, men may be saved, but outside of it “there remaineth no more sacrifice for sin,” and salvation is impossible; “neither is there salvation in any other.” This has been the condition from the beginning, is now, and, as moral principles never change, ever must be.

iii.—That the scope of the atonement is necessarily limited by the measure or extent of Christ’s incarnation. Paul declares that it behooved Christ “to be made like unto his brethren, . . . in order to make propitiation for the sins of the people”; that is, it was necessary for Christ to assume man’s nature in order to atone for man’s sins. In other words, if Christ could not make atonement for man without assuming man’s nature, he evidently could atone only for the nature he assumed and offered in sacrifice. In the work of atonement we find two necessities, and both are expressed by the word “behooved.” Thus—

“It behooved Christ to assume human nature.”—Heb. ii. 17.

"It behooved Christ to suffer and rise from the dead."—Luke xxiv. 46. Here the same Greek term—*edei*—occurs in both texts; and this implies that the two necessities in the case, were equal. The necessity of his incarnation was equal to that of his death, and vice versa. Both necessities were equally related to the same thing; both were essential to the accomplishment of the atonement, and in this sense, are measurements of each other; therefore the incarnation measures the scope of the atonement, and thus limits it to the human race, the race whose nature he assumes by his incarnation.

Hence it follows, that neither devils nor angels have any claim to the atonement made by Christ on the cross, and clearly for the reason that Christ "took not on him the nature of angels." Man, and man only is the subject of it, since in his nature it was made, and by his nature it is limited to human kind. No other nature but that which Christ carried to the altar of expiation, is entitled to the benefits of the atonement he made in that nature.

From what has been said, it may not be extravagant to conclude :

iv.—That the same principles which confine the atonement within the scope of the incarnation, also limit it to the present state of human existence. If the incarnation was necessary to make an atonement, then were not all things

also necessary which that incarnation involved and embraced? Christ did not only assume human nature, but also human existence, and conditions, and states of being. He assumed what has no existence in any other world; and if what he assumed as to nature, limits his atonement to that nature, does not also what he assumed as to state and condition, limit his atonement to those states and conditions. When he assumed the one he assumed the other also, and his true incarnation embraces both; and therefore we are warranted in the conclusion that his atonement is confined within the limits of both; and this leaves the world to come without an atonement, which makes a second probation and the pardon of sin alike impossible forever. Verily, Calvary belongs to this world, and to this world only. Salvation by the cross must be NOW,—or NEVER.

Prof. E. J. Wolf, of Gettysburg College, says: "The Scriptures admit of no other deduction than that the sentence of the damned is irreversible and its enforcement absolutely interminable."

Mr. Clarke, LL. D., F. A. S., says: "Those who at the day of judgment are sentenced to punishment, shall never escape from perdition; and those who are taken to glory shall never fall from it. Both states shall be eternal" (Matt. xxv. 46).—See "Clavis Biblica," p. 64.

In yet stronger words than these Christ settles the whole controversy when he says: "These shall go away into eternal punishment, and the righteous into eternal life." Matt. xxv. 46.

The author does not know whether what has been written in this chapter is sufficiently clear to satisfy the mind of the honest reader, as to the fallacy of a second probation; yet perhaps enough has been said to help some discouraged, struggling soul through the mazes of doubt, into the realms of clearer light and abiding truth. One thing we cannot doubt,—that God is good and holy and just; and that those who live on loving and friendly terms with Jesus Christ his Son, need fear no evil; it shall be well with them; they shall at last hear the voice of their Lord and Judge saying to them: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. xxv. 34.)

How very thankful we should be that God in his infinite love, mercy, and power, has brought forth a salvation which in every particular meets the demands of the situation. A salvation that fully retrieves the honor of the broken law; satisfies the claims of justice, and maintains the majesty and purity of moral government; that harmonizes with all the attributes of Deity, and reflects the glory of all his divine perfections. A salvation that can-

cels the books, compensates the infinite demerits of sin, and balances the moral oughtness of human obligation in the scales of eternal equity and righteousness so perfectly, that no law can complain, and no principle of justice find fault; and which no accusing devil can challenge or gainsay, even under the brightest scintillations of infinite rectitude and holiness. A salvation which not only exhibits the love and the mercy of God, but expressly "sets forth the justice of God in the remission of sins that are past,"—that so fully meets the conscious needs of sinful men,—so tenderly appeals to their loves and hopes, their fears and moving impulses; and withal, so completely accords with their innate sense of honor and justice, as to commend itself forever to the admiration of an intelligent universe. A salvation which unfolds ever more and more love, and justice, and divine mystery, as we grow in the knowledge of Christ; and which, with the advance of intelligence, and holiness, and happiness, forever shall disclose richer glory and beauty through the boundless sweep of eternal years. A salvation which secures to all believers an inheritance incorruptible, and undefiled and that fadeth not away, reserved for them who shall be "heirs of God, and joint-heirs with Jesus Christ."

"Be thou faithful unto death, and I will give thee a crown of life." (Rev. ii. 10.)

XXVII

POPULAR FALLACIES AND DELUSIONS

THE reader will perhaps remember, when a few years since, the Revised Version of the New Testament was about to make its debut, that in advance of its appearance, the report, by some means, had spread over the land, that the term "hell" had been suppressed or eliminated from its pages, by the translators. He will also recollect with what avidity the populace—the "rank and file of society,"—hailed this report as a "cordial to their fears," and a relief to the forebodings of their consciences. This fact betrays two things worthy of note —

1. That there linger in the human conscience forebodings of a hell, a future punishment; and that this conviction is more general and vastly deeper than men are willing to confess; that, like "a drowning man catching at a straw," men eagerly lay hold on anything and everything that apparently offers the faintest hope of escape, excepting the only "hope set before them" in the Gospel. This is human nature, and it requires no other argument to demonstrate its depravity.

It also betrays:—

2. That the human heart naturally cherishes the delusion that hell, or future punishment,—is the offspring of Bible dogma, and theology. The fallacy of this delusion has been so fully exposed in the pages of this volume, that a few sentences here will suffice.

“Where would be the popular teachings about hell,” asks Canon Farrar, “if we calmly erased from our Bible the three words, ‘damnation,’ ‘hell,’ ‘forever?’” Were it my renowned task to answer so foolish a question, I should say, that the truth would remain just where and what it is to-day. A man might as well ask, where would be the law of combustion if he should cast himself into the fire? or the law of gravitation if he should leap from the top of Washington’s monument? The solemn truth is, the Bible does not create the doctrine of hell; nor yet that of future eternal punishment. It only reveals the fact that such a place was made “for the devil and his angels”; and that the finally wicked shall also be “turned into it,” as their ultimate doom.

We have seen in the preceding pages of this treatise, that penology is so interwoven in the nature of things, that if you destroyed all the Bibles in the world, the certainty of future endless punishment would still remain an eternal truth and reality, as the demand of justice, the necessity of righteousness, and the moral

equilibrium of the universe. When the mother says to her child, "do not touch the hot stove, it will burn you"; it is evident —

i.—That she does not create the facts she expresses.

ii.—That she cannot annul or reverse them.

iii.—That her words are not a threatening, but simply and purely a warning, to save her child from pain. Thus, when the Bible says: "The soul that sinneth, shall die"; it does not create the fact; it cannot annul or reverse it; neither is it a threatening, but simply a warning against inevitable doom.

This is the true character of all the so-called threatenings in the Bible; they are pure and faithful warnings against approaching danger, and incentives to obedience as the possible hope of escape. Truly, the Bible proves itself to be the friend of man, in first showing him his condition and the danger which awaits him, and then revealing to him a sure and infallible way of escape. To demolish the devil by argument and annihilate hell with philosophy, as some men are vainly trying to do, is by no means as sure a way of escaping the clutches of the one, and the sorrows of the other, as that pointed out by the son of God;—"Whosoever believeth on him shall not perish, but have everlasting life."

But the report referred to above, was premature. After all, the term "hell" has been re-

tained in the Revised Version. In the old version, according to Cruden, the term occurs in Matthew, Mark and Luke, twelve times ; in nine places it is rendered hell in the new revision, as before ; and only in two places, *hades*, and in one, *tartarus*. Besides this, in the revision, the same term that expresses the duration of heaven, also expresses the duration of future punishment,—“These shall go away into eternal punishment, but the righteous into eternal life.”

What the nature of this punishment is to be, the author does not presume to know. All that has been aimed at in this treatise was to show that future punishment is an inevitable reality and necessarily endless ; and whilst there is only one way of escaping it, that way is infallible and within the reach of all who desire to avail themselves of it.

As to its nature only one thing, perhaps, can be actually known, and that is, it is the positive infliction of penalty, and penal in character. Whether it consists of fire, as some texts would intimate, or whether fire is but a figurative expression of it, matters not ; it is none the less punishment and none the less real in either view. If fire is to be taken in its literal sense, the punishment must be terrible ; but if the term is merely figurative then the reality must be as much greater, as substance is greater than shadow.

Whether the punishment shall be of a mere negative character, and consist in the loss of happiness; banishment from God and his glory; and the absence of all that is desirable; or whether it is merely the sequence or culmination of character bringing upon itself remorse of conscience and misery; or whether it means the positive infliction of pain and penalty; or consists of any other form or condition of misery and woe,—matters not in the least, so far as the arguments and the great central truth are concerned; it is punishment, and endless punishment from which there can be no possible escape in the world to come.

Jesus explicitly says: “These shall go away into eternal punishment,” whatever this may embrace and signify beyond our knowledge; of two things we are certain,—

i.—It is punishment.

ii.—It is eternal punishment,—ENDLESS.

Jesus also says that those on his right hand shall enter into eternal life, whatever that may include and denote; of two things we are again certain,—

i.—It is life.

ii.—It is eternal life,—ENDLESS.

Thus the destinies fixed on that great day will be “eternal.” The one lasts as long as the other, if Christ is correct.

Dear Reader:— Jesus says to you and to

me: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John v. 24.)

But the reader may inquire: "How about the heathen and others? Will not those who were born and bred amid poverty and crime, those who are doomed to live amidst the environments of vice, debauchery, ignorance, superstition, and idoltary, those who never heard of Jesus Christ, will not such have another chance,—a probation beyond the tomb?"

This popular objection is all the more potent because it is a mixture of both truth and error; and it is often resorted to as a refuge by those to whom it never could apply, if even it were true. If it is true, let no sinner in a Gospel land for a moment dream that it could possibly apply to himself. In answering this objection, we must consider several important principles which it involves. We observe:—

1. That the birth of moral consciousness in the soul occurs at different ages in this life. In a pious family it takes place in the children in early youth. In the slums in the city, amid the scenes of vice, filth and ignorance, it occurs later, varying perhaps from ten to twenty years. In the darkest regions of savage paganism, it doubtless occurs later still. And in cases of

mental imbecility and lunacy, it takes place much later,—if at all, in life.

2. In the birth of moral consciousness the soul enters into or upon a state of probation, be it early or late in life. Before this birth the soul does not discern good from evil; it is, therefore, incapable of moral action, and if in this state a person dies at any age, like the unconscious babe, he is saved, passively, through the atonement, unconscious of his own moral demerits.

3. After a certain number of years, variable according to circumstances, the birth of consciousness takes place in every rational soul of man, which places him in a state of probation, whatever may be his environments. That this truth, as a fundamental principle, underlies the whole system of paganism since the world began, no one can successfully deny, as has been fully demonstrated in the preceding pages of this treatise.

“We challenge the world to prove,” says Dr. Hodge, “that mankind are destitute of the idea of ‘right,’ of ‘oughtness,’ or of ‘justice’; the idea of moral obligation is ultimate and independent, and therefore it is intrinsically supreme and absolute.”—“Hodge’s Theol.”

See also Max Muller’s address before the British and foreign Bible Society. Chap. xv., of this treatise.

4. Every man thus being in a state of probation, knows and feels by a sense of consciousness "oughtness," that some things ought to be, and others ought not to be done. Hence he is capable of moral character to the limit of the light he has.

5. That the future judgment will be graded according to the probation a man has had in this life. But this probation no man can measure for another. John in speaking of Christ says: "That was the true light, which lighteth every man that cometh into the world." (John i. 9. How far and deep this light penetrates the soul of every man, we cannot tell, or even conceive. Plato, although a pagan, under the illumination of this light, was enabled to realize and to say: "As to bad men, if they be not freed from their depravity in this life, that place which is pure from evil will not receive them when they die."—See "Harbaugh's Heavenly Home," p. 34.

Paul tells us that, the gentiles not having the law are a law unto themselves: "which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ." (Rom. ii. 15, 16.)

In the light of these facts, in order to give

any value to the above objection, it will be necessary for the objector to find or produce a man bearing a moral character, good or bad, who is not, *de facto*, in a state of probation, now, in this life. As this is clearly impossible the objection-falls to the ground as a fallacy and a delusion. It is evident that probation is universal in this life; and we may rest assured that the "Judge of all the earth will do right." What God will do with others cannot cancel our own obligations. Jesus answers this query once for all,—“What is that to thee? follow thou me.” (John xxi. 22.)

Again: It will not be denied that by a certain class of thinkers, and some writers of note, the notion or idea of future punishment has been relegated to the dark ages, as “the child of superstition and ignorance.” These men love to tell us that the doctrine has become obsolete; and that very few clergymen of the present age any longer preach it, or believe it, etc. They assume that it is only the Christian form of the old pagan fables about Minos and Rhadamanthus,—judges in the infernal regions in whose urns were stored the destiny of souls, etc. It would be nearer the truth to say, that these pagan fables were broken rays of divine light gleaming through the darkness of those ages, from the original fountain of truth,—a truth stamped upon human consciousness,

and as universal as the conviction of the soul's immortality.

In order to meet this popular fallacy, the author has written to a number of the leading thinkers of all denominations in our land; including presidents and professors of universities, colleges, theological seminaries, and editors, pastors, educators, men of distinguished literary ability and reputation, and requested of each a brief answer to the following interrogative:—

“What will be or must be the ultimate destiny of the finally impenitent and incorrigible sinner?”

The answers received are collated in the next chapter. They are sufficiently comprehensive and explicit, to convince the most skeptical that the charge above made is without foundation; and that our religious denominations and their leaders in thought, stand to-day where they always have stood on this important question. This groundless charge, like the former, also betrays the keen forebodings of future punishment. It is the soul's last subterfuge to escape an alarming conviction, and to silence the voice of an ever-accusing and living conscience,—a conviction as universal as the belief in the existence of God, and the immortality of the soul.

XXVIII

THE POSITION OF THE CHURCH UNIVERSAL ON THE DOCTRINE OF FUTURE PUNISHMENT

“What will be the ultimate destiny of the finally impenitent and incorrigible sinner?”

THE TESTIMONY OF FIFTY WITNESSES

Answered by J. B. REMENSNYDER, D. D., Author of “Doom Eternal.”

“We have searched the Scriptures in their pure original; we have hearkened to the words which fell from the mouth of the Divine teacher himself; and to settle indisputably the force of their language, we have summoned to our aid the critical authority of the most eminent philologists and lexicographers. We have cited individual confessions presented to the Roman emperors; we have called in review those ecumenical creeds whose universal authority is still the sublimest monument of Christian antiquity; we have had recourse to the particularistic creeds of the Reformation era, (Protestant, Roman and Oriental); we have presented as witnesses the beliefs of the various branches of Christendom in the present day; we have sought out the light which Reason and Natural Religion cast upon the problem; and all concur in the one, unanimous, accordant, unequivocal testimony that the eternity of Future Punishment is a vital doctrine of the Bible, a tenet universally held and confessed by the evangelical church, and an article fundamental to the integrity of the Christian Faith.”

Answered by PROFESSOR HOWARD OSGOOD, D. D., LL. D.,
of the Rochester Theological Seminary, N. Y.

"I believe in 'the certainty and endlessness of Future Punishment' for 'the finally impenitent and incorrigible sinner.'"

Answered by AUGUSTUS H. STRONG, D. D., LL. D., *President of the Rochester Theological Seminary, N. Y.*

"I can answer your inquiry best by quoting two texts, and commenting upon them. 2 Thess. i. 9,—'Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might,'—indicates that the wicked are eternally subject to a peculiarly repellent energy of the divine holiness; and Mark iii. 29,—'Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin,'—implies that

- i.—"Some will never cease to sin ;
- ii.—"This eternal sinning will involve eternal misery ;
- iii.—"This eternal misery, as the appointed vindication of law, will involve eternal punishment.

"The ultimate destiny of the finally impenitent and incorrigible sinner then is, the loss of all God and the misery of an evil conscience banished from God and from the society of the holy."

Answered by J. B. GAMBRELL, D. D., *President of the Mercer University, Ga.*

"A man carries only one thing out of this world into the next and that is himself. If he is a bad man, he must go to his own place. He cannot divest himself of his character, and his character fixes his destiny. The incorrigible sinner carries with him all the conditions of estrangement from God, and of punishment. There is nothing in reason

or revelation that suggests the gulf in the other world between the good and the bad has become passable."

Answered by PROFESSOR ERNEST D. BURTON, D. D., *of the University of Chicago, Ill.*

"To your question, it seems to me that with our present knowledge of the nature of God and of man, there can be but one answer. Granting the existence of a Holy God and of a finally impenitent and incorrigible sinner, there can be no possibility of harmonious relations between them. The absence of such relations must be perdition to the sinner and grief to the Holy God."

Answered by J. A. SEISS, D. D., LL. D., *Author, and Pastor of the Church of the Holy Communion, Philadelphia, Pa.*

"I hold that there must needs be future retribution; that the destiny of the wicked and incorrigible cannot be the same as that of the believing and the good; and that there can be no heaven for the true and faithful if there is no hell for the rebellious and the bad. An endless eternity is too vast a thing to say what the administrations of our infinite God may be in the course of the ages of the ages."

Answered by E. B. ANDREWS, D. D., LL. D., *President of Brown University, Providence, R. I.*

"Annihilation."

Answered by FRANCIS L. PATTON, D. D., LL. D., *President of Princeton University, N. J.*

"It is therefore fair to suppose that the sinner's separation from God and the suffering consequent therefrom will be eternal. These considerations, together with the views

of some, that sin is an infinite evil and demands a punishment of infinite duration, and the view of others, that eternal suffering is the result of eternal sinning, constitute what may be called the rational argument for eternal retribution. The great reason for believing the doctrine, however, is the fact that it is taught with such terrible plainness in the Scriptures."—See "Schaff Herzog Encyclopedia," Vol. III., p. 1,972, under Art. "Punishment."

Answered by JOHN REID, D. D., *Author of "Voices of the Soul answered in God."*

"At the end of the redemptive kingdom a new dynasty begins in eternity. If it is true that the righteous are to go away into eternal life, it is equally true that the wicked are to go away into eternal punishment. If the one class are to be forever saved, the other class are to be forever lost. If the bad may reach heaven, the good may reach hell. But this is impossible, as the wicked are imprisoned for life,—the life of eternity."

Answered by EGBERT C. SMYTH, D. D., *President of Andover Theological Seminary, Andover, Mass.*

"The Apostle John answers your question decisively in the words,—‘He that believeth on the Son hath eternal life but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.’"—John iii. 36.

Answered by C. H. FORNEY, D. D., *Editor of "The Church Advocate," Harrisburg, Pa.*

"As to *being* the future of any created agent or entity depends upon the divine will. All things consist in that will. Eternal being for any man I understand to be the divine will. As to destiny, that hinges upon character. A

bad character and unhappiness are irreversibly connected. And as the sin of the impenitent and incorrigible sinner becomes eternal sin, there is nothing before the sinner but eternal unblessedness."

Answered by GEO. WILLIAMSON SMITH, D. D., LL. D.,
President of Trinity College, Hartford, Conn.

"If sinners are finally impenitent and incorrigible I have no means of knowing what will be their ultimate destiny. But I should say that it would be the worst possible; that is, to remain finally impenitent and incorrigible."

Answered by JOHN HALL, D. D., LL.D., *Ex-Chancellor of the University of the City of New York, and Pastor of the Fifth Avenue Presbyterian Church.*

"The Creator gave to men immortal souls. The annihilation of these souls is nowhere taught in the one inspired revelation of God's will. There is no intimation in that revelation of salvation to be procured after death or judgment, and the evidence on behalf of eternal misery, sad as it is, is the same in substance with that on behalf of life eternal."

Answered by B. B. WARFIELD, D. D., LL.D., *Professor of Systematic Theology in Princeton Theological Seminary, N. J.*

"What God purposes to do with the incorrigible sinner, he alone knows: and we are wholly shut up to what he tells us for our knowledge of his purpose. And speaking in his son God tells us with perfect explicitness that he purposes that such sinners shall depart from him to the quenchless fire of the undying worm,—into eternal punishment,—into the eternal fire 'prepared for the devil and his

angels.' It is a terrible doom only to be explained by the terrible wickedness of sin."

Answered by PRESIDENT J. PACKARD, D. D., LL.D., *Theological Seminary, Alexandria, Va.*

"I have always believed and taught the certainty and endlessness of the future punishment of the finally impenitent and unbelieving. That God became manifest in the flesh and died upon the cross to save us from perishing, is to me a conclusive proof that all in a Christian land that do not believe in him will perish."

Answered by P. S. HENSON, D. D., *Pastor of the First Baptist Church, Chicago, Ill.*

"It will be and must be that which God Almighty has appointed. 'Shall not the Judge of all the earth do right?' What it shall be he has explicitly disclosed in his word, and has also given us foretokenings in this present world. That it will be a state of unending misery is beyond all question if any dependence is to be put on the Bible. All the experiences of this life tend to show that sin and sinner are indissolubly linked, and what is begun here will be consummated hereafter. There will be a future *state* of misery, but for finite beings there is no such a thing as a state apart from a *place*; and hell is undoubtedly a real place whose dreadfulness is only imperfectly indicated by the frightful figures which are employed by the Scriptures to describe it."

Answered by S. J. NICOLLS, D. D., LL. D., *Pastor of the Second Presbyterian Church, St. Louis, Mo.*

"I have no knowledge of the ultimate destiny of the finally impenitent, save as their doom is revealed in the

Word of God. I believe the testimony of the Scriptures on this matter. They teach the doctrine of the righteous and everlasting condemnation of those who die impenitent in their sins. They give us no hope for the restoration of the ungodly after death. They teach us that in the world to come, as in this one, sin must bring shame, guilt, pain and remorse to the soul in which it dwells."

Answered by GEORGE FREDERICK WRIGHT, D. D., LL.D.,
F. G. S. A., *Professor of the Harmony of Science and Revelation, Oberlin College, Ohio.*

"A fair interpretation of Christ's words seems to me to intimate, beyond reasonable doubt, that 'the finally impenitent and incorrigible sinner' is doomed to everlasting punishment; but I do not think they teach that all who die without a knowledge of the historical Christ are incorrigible sinners. Of that God is judge. Nor in holding to the eternity of the punishment do I believe we are compelled to maintain that there are no degrees of severity in punishment. An infinite series may be made to equal any conceivable finite number, whether great or small."

Answered by H. J. VAN DYKE, D. D., *Brooklyn, N. Y.*

"The doctrine of future and everlasting punishment is in accordance —

1. "With the suggestions of the human conscience, and with the constitution and course of nature which all Christians call divine Providence.

"Forebodings of the wrath to come are as instinctive and as universal among men as a belief in God and the immortality of the soul.

2. "It is in accordance with the teachings of Scripture, and especially with the recorded instructions of our Lord Jesus Christ."—John viii. 21, 24; Matt. xxv. 46; John iii. 16.

Answered by A. B. HYDE, D. D., President of University Park, Colorado.

"It has been my sad but intelligent necessity to teach and hold the view,—that no provision for change of character beyond this life is revealed in Scripture.

"The steady operation of tendencies here seen must logically continue; and 'as streams their channels deeper wear,' so must character grow indefinitely worse, and the divine displeasure therewith become heavier and darker."

Answered by A. A. E. TAYLOR, D. D., LL.D., Ex-President of the University of Wooster, O., Pastor of the Westminster Presbyterian Church, Columbus, Ohio.

"I believe the evident teaching of Scripture to be that they who finally reject the Lord Jesus Christ as their Saviour shall not have eternal life. This penalty is the logical and legal conclusion of their own willful act. And it consists in essence, whatever else may be its form, in separation from God and Christ and the redeemed forever. Every place becomes hell to those who are opposed to God in heart, unlike him in character, and contrary to his law in life. To such persons heaven itself would become hell, for love of God is the constructive principle of heaven, and without that love, hell is in every breast."

Answered by BISHOP RANDOLPH S. FOSTER, D. D., LL.D., of the M. E. Church.

"It is my fixed conviction, both from the teaching of revelation and the moral reason, that no finally impenitent sinner can be saved."

Answered by J. H. HARTMAN, PH.D., Editor, and Pastor, Cleveland, Ohio.

"The soul can never determine its latitude and longitude

as a moral entity until it is consciously and sympathetically attached to God, its Creator. If hell and heaven are places to which we go, they are more emphatically conditions of heart in which we live under the divine government, and are as eternal as the conditions. The law of sowing and reaping is fundamental in the harmony of the universe, eternally the basis of rewards and punishments, which follow as natural sequences, demonstrating the justice, economy and benevolence of the law. Hell is a consequence of the natural heart, which is enmity against God. Heaven is a consequence of the changed heart which is homogeneity with God. A man with the love of God in his heart, be he Hebrew, Buddhist or Mohammedan, can never see death; and there is no spot in the universe that can ever be made to him a place of burning."

Answered by JOSEPH PARKER, D. D., *City Temple, London.*

"I believe in everlasting punishment as a necessity. When the solemn answer comes—'To everlasting punishment' the conscience says—'Severe, but right.' The hunger of the universe for uprightness and justice is answered and satisfied in that 'going away.'—Matt. xxv. 46. The punishment I cannot define, but it must be something fearful beyond the imagination of man to conceive."

Answered by F. V. N. PAINTER, D. D., *Professor in Roanoke College, and Author of "History of Education."*

"It seems to me that reason and science support the declaration of Scripture that the incorrigibly wicked 'Go away into everlasting punishment.' An evil life has a cumulative power that tends continually to sink the sinner to lower depths of iniquity, and to establish wickedness as a fixed and permanent state. Unless, therefore, God interferes in such a way as to destroy the free agency upon which moral character rests, the impenitent sinner will not only

not be saved in the future world, but must descend to lower depths of iniquity. We may desire, and speculatively reach, a different conclusion; but so long as we base our judgment on the data actually given us, there is no hope for the incorrigibly wicked in the world to come."

Answered by JOHN P. D. JOHN, A. M., D. D., *President of De Pauw University, Indiana.*

"The ultimate destiny of the finally impenitent and incorrigible sinner will be an eternity of suffering, for hell and sin must be coeval. If sin should cease in the future, hell might be finite in duration, but science cannot see otherwise than that sin will probably be eternal. Further, that sin will certainly be eternal, we may safely infer from the scriptural teaching that hell will be eternal. The eternity of future suffering is not directly and wholly the outcome of sin in time, but the accumulated outcome of eternal sin."

Answered by B. P. RAYMOND, D. D., LL. D., *President of Wesleyan University, Conn.*

"Eternal death."

Answered by THE RIGHT REV. DOANE, D. D., LL. D., *Bishop of Albany, N. Y.*

"I am quite content to leave it in God's hands, where it seems to me it belongs. I have never had any question that the forty-sixth verse of the twenty-fifth chapter of St. Matthew, using the same adjective to describe both punishment and life, must mean that we have either to give up the eternity of the life, or to accept the eternity of the punishment."

Answered by E. J. WOLF, D. D., Professor of Church History and N. T. Exegesis in the Lutheran Theological Seminary, Gettysburg, Pa.

"They are assigned to the realm prepared for the devil and his angels. The direct punitive judgment of God is the supreme import of future retribution. The violation of God's law involves a degree of guilt for which we have no measurement. The Scriptures admit of no other deduction than that the sentence of the damned is irreversible, and its enforcement absolutely interminable."

Answered by RUSSELL H. CONWELL, D. D., LL. D., President of Temple College, and Pastor of Grace Baptist Church, Philadelphia, Pa.

"It will be what the Word says it will be—'Everlasting condemnation.'"

Answered by GEORGE EDWARD REED, D. D., LL. D., President of Dickinson College, Carlisle, Pa.

"I believe the general teaching of Holy Scripture is that the condition of the unregenerate and unfaithful men is practically fixed at death; that there is as much reason to believe in the persistence of evil as in the persistence of good, and the evil will persist unless it shall seem fit to Infinite Wisdom arbitrarily to annihilate the incorrigible. If men are unfaithful to the chance they have in this world, I see no reason for the hope that they will prove themselves more worthy in a second or third probation. Personally I leave the whole matter in the hands of the Good God, insisting in this earth-life strenuously on the declaration, 'Now is the accepted time, and now is the day of salvation.'"

Answered by FRANCIS PIEPER, D. D., President of Concordia College, St. Louis, Mo.

"Holy Scripture is very definite as to the ultimate des-

tiny of the finally impenitent. 'God so loved the world that he gave his only begotten son.' Through the vicarious life and death of the Son of God, forgiveness of sin and salvation is acquired for all men, and freely offered to them in the promise of the Gospel. Things now stand thus: He that believeth on the son, hath everlasting life; and he that believeth not the son shall not see life, but the wrath of God abideth on him."

Answered by H. LOUIS BAUGHER, D. D., Professor of Greek and Literature, Pennsylvania College, Gettysburg, Pa.

"Their destiny must be perpetual separation from God, that is,—from fellowship with him; and that is hell."

Answered by M. LOY, D. D., President of Capital University, Columbus, Ohio.

"Please accept the following as my answer to your query: As all men, on account of the sin that has entered into the world, are under God's righteous condemnation, and as there is no way of escape from the curse but through the redemption which God has in mercy provided through Christ Jesus, to be appropriated by faith, 'he that believeth shall be saved, but he that believeth not shall be damned.' This damnation is necessarily eternal, because there is no salvation but that which unbelief rejects. The misery of the lost is never-ending as the blessedness of the saved is never-ending."—Matt. xxv. 46.

Answered by SAMUEL HART, D. D., Professor of Latin, Language and Literature, in Trinity College, Hartford, Conn.

"As I understand the teaching of the Holy Scriptures, with which, it seems to me, the conclusions of sound reason are in accord, 'the finally impenitent and incorrigible sinner' must lose the possibility of the vision of God; and

that means the loss of the possibility of knowing God, or of seeing his people."

Answered by RT. REV. T. M. DUDLEY, D. D., LL. D., *Chancellor of the University of the South, and Bishop of Kentucky.*

"I think there can be but one answer to your question—they must, in 'ultimate destiny' be banished from God."

Answered by R. S. MAC ARTHUR, D. D., *Pastor of Calvary Baptist Church of New York City.*

"I believe that the general principle holds, that future punishment comes, not as the result of an arbitrary enactment, but as the inevitable consequence of moral laws,—eternal as God, and universal as gravitation. It is not so much an external infliction as it is an inward condition. You cannot punish an innocent man. It is described in the Word of God under many terrible figures of speech. It is spoken of as 'Outer darkness,'—'Eternal fire,'—'Eternal punishment,'—'Eternal sin,'—'The wrath of God,'—'The second death,'—'The bottomless pit.'

"These terrible symbols are employed manifestly because they express the truth better than any others that could be chosen."

Answered by O. P. EACHES, D. D., *of Hightstown, N. J.*

"Reason teaches that a sinful nature will follow its tendencies and ripen into fixedness of character. A fixed holy nature means heaven. A fixed unholy nature means hell. This is a divine necessity. Jesus Christ speaks the final word. His silence as to a redemption beyond, is impressive. If he had been influenced by the larger hope he could not have closed his teachings with the 'left hand,'—the 'shut door,'—'the gulf fixed.' The exegesis of the Lord's

words reveals an undestroyed life beyond,—a consciousness, a responsibility, a blessedness, a wretchedness. An eternal sin (Mark iii. 29.) involves eternal condemnation. The sin and the surroundings will fit into each other. Impenitence cannot mean heaven. The indestructible life cannot mean annihilation. Impenitence always, everywhere in the universe of a holy God, must mean hell.”

Answered by JOHN DIXON, D. D., Pastor of the First Presbyterian Church, Trenton, N. J.

“The Scriptures teach :

1. “All men are to be judged by their light. Nature teaches the existence, divinity, power, and goodness of God and man’s responsibility to him, so that men are without excuse. The Gospel reveals how God can be just and justify the sinner believing in Jesus.

2. “That those who reject the light and love darkness are under condemnation.

3. “That this condemnation is judicially declared at the final Judgment.

4. “That at the end of the redemptive period Christ will deliver up the kingdom to the Father that God may be all and in all.

5. “That the unredeemed will suffer eternally,—and ‘the smoke of their torment will ascend forever and ever.’”

Answered by F. W. FISK, D. D., LL.D., President of the Chicago Theological Seminary.

“I fully believe that ‘He that believeth on the Son hath eternal life; but he that believeth not—(New revision, Obeyeth not) the Son shall not see life, but the wrath of God abideth on him.’—John iii. 36. Also, ‘And these shall go away into eternal punishment, but the righteous into eternal life.’”—Matt. xxv. 46.

Answered by THEODORE L. CUYLER, D. D., *of Brooklyn, N. Y.*

"Death is the opposite of life ; it is the absence of life. Spiritual death is the unbroken dominion of sin in this world, and the unending punishment of sin in the world to come. In this world the God of mercy says to every one, 'I set before you life and death ; choose life.' In the next world he will say to those who choose life, 'Come ye blessed of my Father ; inherit the kingdom prepared for you.' To those who choose death he will say, 'Depart ye cursed,' and they 'shall go away into everlasting punishment.' "

Answered by J. P. GREENE, D. D., LL.D., *President of William Jewell College, Mo.*

"The best answer that I can make to your question is found in Matt. xxv. 46. 'And these shall go away into eternal punishment.' "

Answered by JUDGE JAMES BUCHANAN, LL.D., *Late Member of Congress, Trenton, N. J.*

"The sinner who remains 'finally impenitent and incorrigible' must, in the very nature of things, be forever incapable of enjoying heavenly things. Were there no actual pronounced sentence of separation the soul of such an one would be totally incapacitated for such enjoyment. Impenitence would not, and could not, enjoy the presence of a Holy Being,—a rejected Redeemer,—and heaven's purified and redeemed Host ; to such heaven itself would be a hell."

Answered by J. W. WILMARTH, D. D., LL.D., *Pastor of the First Baptist Church, Roxborough, Philadelphia, Pa.*

"The Bible, our final and infallible authority on all such questions, does not leave the fate of the 'finally impenitent and incorrigible sinner, under any cloud of doubt. It would

have been better for Judas had he never been born,—he went to his own place. In hell the worm dies not and the fire is not quenched. Those on the left hand will go away into eternal punishment. We read of many that the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night. We are told that the devil shall be cast into the lake of fire and to be tormented day and night forever and ever, and that whosoever is not found written in the book of life, shall be cast into this same lake of fire; or as the Saviour says, shall depart into eternal fire prepared for the devil and his angels. If any part of this language is symbolical, the reality must be more terrible than the symbol. If these words do not assert the endlessness of future punishment, how could it be expressed? It behooves us then, to accept the plain teaching of the Bible and escape, and warn others to escape, the coming wrath.”

Answered by M. VALENTINE, D. D., LL. D., President of the Lutheran Theological Seminary, Gettysburg, Pa.

“Essentially I hold to the usual confessional theology of the orthodox churches on the subject; but my explanation of the dreadful reality, as I view it, would require more lengthened statements than I just now can command time for. Please therefore excuse me.”

Answered by J. M. STIFLER, D. D., Professor of New Testament Exegesis in Crozier Theological Seminary, Pa.

“The Scriptures certainly teach, awful as it is, the everlasting punishment of the ‘finally impenitent and incorrigible sinner.’ They give us no hope of a future probation or restoration. He who will not accept Jesus Christ as his Saviour in this life is eternally and consciously lost. There is no annihilation. ‘Conditional immortality’ has no Scriptural basis.”

Answered by WAYLAND HOYT, D. D., *Pastor of Epiphany Baptist Church, Philadelphia, Pa.*

“It seems to me the whole question is one of personal character, and character fixes itself according to dominant choice. Sinful character must make environment appropriate to itself, and that cannot be heaven, for ‘God cannot make sin blessed.’ ”

Answered by E. D. WARFIELD, LL. D., *President of Lafayette College, Easton, Pa.*

“Every sin, both original and actual, being a transgression of the righteous law of God and contrary thereto, doth in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries, spiritual, temporal and eternal. At the judgment the wicked shall be cast into eternal torment, and be punished with everlasting destruction from the presence of the Lord and the glory of his power.”

Answered by PROFESSOR G. H. SCHODDE, Ph. D., *of the Lutheran Theological Seminary, Columbus, Ohio.*

“I am entirely unconcerned as to what either Science or Reason may say in reply to your question; and am contented with what Revelation says, which tells us that ‘He that believeth not shall be damned.’ While etymologically neither the Hebrew ‘Olam’ or the Greek ‘Aionios’ must mean ‘endless,’ yet in the minds of the writers of the New Testament books, it evidently, particularly did imply this.”

Answered by PROFESSOR E. D. MORRIS, D. D., LL. D., *of Lane Theological Seminary, Ohio.*

“We cannot abandon the doctrine of hell, an eternal

hell, without being recreant to the word, and to him who revealed it."

Answered by O. P. GIFFORD, D. D., President of the Buffalo Assembly of Christian Endeavor, and Pastor of the First Baptist Church, Buffalo, N. Y.

"I reply to your question, in the words of Paul—2 Thess. i. 7-9,—‘The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire assigning retribution to them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.’ And in the words of Christ—Matt. xxv. 46,—‘And these shall go away into eternal punishment.’”

Answered by W. C. GRAY, LL. D., Editor of “The Interior,” Chicago, Ill.

“The sinner is a violator of law. The word is specifically applied to one who violates the moral law, which relates to our duty to man, and the divine law, or that which relates to our duty to God,—though all natural and spiritual laws are divine. The question asked is,—what must be the destiny and penalty of one who incorrigibly violates these laws of God? It seems to me that the question answers itself. It looks to me that it is impossible for any rational being to deceive himself in regard to the answer. Reason must tell him, if there were no Bible. Now the Bible assumes that we are reasonable beings. It assumes that we know the consequences of sin; its purpose is to reveal to us sinners how we may escape both sin and its consequences. If we repel its offers, what possibility can there be of our not continuing what we now are,—sinners and sufferers of the penalties of sin?”

Answered by PROFESSOR HUGH ROSS HATCH, Ph. D., *Newton Theological Institute, Mass.*

"For the past few years my own conviction has been that the law of moral gravity, or if you please, of moral affinity, will settle the place and condition of men in the next world. Each man will 'go to his own place.' What he is will determine where and in what condition he will be; if 'finally impenitent and incorrigible' his destiny will be accordingly; but who that man is, Infinite Wisdom alone knows, and with him I leave the matter."

Answered by BISHOP W. F. MALLALIEU, D. D., LL. D., *of Buffalo, N. Y.*

"See Matt. xxv. 41, 46; John v. 29; 2 Thess. i. 7, 8, 9; Rev. xxi. 8. Christ and his apostles used the strongest words to measure the quality and duration of personal, conscious sufferings of the lost."

Answered by PROFESSOR MORRIS JASTROW, JR., *of the University of Pennsylvania.*

"I don't know."

CONCLUSION.

DEAR READER: If it were necessary, it would be an easy task to add to these living witnesses the testimony of a hundred others,—now of blessed memory,—to corroborate this universal consensus of the church. It was taught by all the leaders of Christendom from the apostles down to Augustine, and from his age to the days of Wycliffe and Luther. It is found in the Heidelberg Catechism; in the Helvetic, the Gallic, the Belgic, and Westminster Confessions. It was taught by all the leaders of orthodox Christianity since the days of Luther. It is taught by a hundred commentators of the eighteenth and nineteenth centuries, and holds a place in the Creeds of all orthodox denominations to-day.—See “Hagenbach’s History of Doctrines”; also, “Shedd’s History of Christian Doctrines.”

“As to the doctrine of Endless Punishment,” says Dr. Dorchester, “it is admitted that it is sustained by ‘the universal voice of mankind’; that, not to speak of the Christian church and the Christian Scriptures, all nations and religions hold the opinion of future endless retribution; all nations and religions divide the hereafter into heaven and hell, and contemplate

permanent conditions in that antithesis; and that the weightiest names in the realm of speculation, both within and without the Christian church, are found on the side of eternal retributions."—*Concessions of Liberalists*, p. 341.

DEAR READER: Can you think it possible that these churches, these Christian men, these scholars and thinkers of all ages, through long centuries of research and contention for the truth, have all been deceived in a matter so momentous? Impossible! Verily this could not be!—"Vox Populi Vox Dei." And is it wise for any man to risk his eternal destiny on such a conjectured possibility? Let him beware who presumes to set aside "so great a cloud of witnesses,"—such a weight of testimony, as a subterfuge for his conscience, and a palliation for his unbelief. Let him heed the words of Christ: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. . . . While ye have the light believe in the light that ye may become the sons of light." (John xii. 35, 36.)

"God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.)

THE END.

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